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**UPANISADYOGA AND PĀTAÑJALAYOGA  
—A COMPARATIVE APPROACH**

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## INTRODUCTION

Indian Philosophy is held in utmost reverence by the pilgrims on the path of wisdom. It conceives and explains, analyses and justifies, establishes and elaborates the highest thoughts that mankind has been able to produce. These thoughts have overcome the barriers of time and have become eternal in the sense that the ultimate has been reached by this thought process and left nothing much to be added what-so-ever. The six well-known systems of Indian philosophy, as a whole, take in their stride all the aspects of mystery of mankind in the life and life-beyond. They differ in their approach only, but culminate in the same infiniteness of *atman* or *brahman* which is the climax. The inexplicable character of *brahman* is shown from different angles in these schools of thought, although the conclusion is the same everywhere. It is accepted and accentuated time and again that the phenomenon beats all description. It is to be understood only by attaining identification with soul. Unending joy and bliss await at the end of the path of soul-searching. Emancipation from the cycle of births, which is the root cause of all sorts of sorrow and suffering, is the ultimate goal of life. Those who realise this endeavour to detach themselves from various commitments and involvements of worldly existence. They try not to be allowed and drawn into the whirlpools of temptations of life. These are like snares which bind a man thousandfold and take him deeper and deeper in the muddle. Once bound it is almost impossible for a man to get rid of the sufferings. One thing leads to another and in this way gets one into deeper involvements. But if realisation dawns early, a wise man escapes the beckonings of life's luxuries and ambitions and manages to stick to the right way leading to emancipation.

It is universally admitted that in spite of early realisation and honest determination, it is most difficult to remain passive to the waves of life around. It calls for the highest degree of self-control which is again elusive to the most serious aspirant. Numerous stories of loss of self-control are scattered in the scriptures and literature, showing that one moment of weakness is enough to wipe out achievements of hundreds and thousands of years. Here comes the importance of yoga system of philosophy which teaches restraint over mind and body.



It has been emphasised in the scriptures that eligibility is the key word for an aspirant of emancipation. A slow but steady process of training over years and even births is required before attaining the coveted goal. The body and the mind should be properly trained to hold the shock of highest realisation. An aspirant would be tried time and again to ascertain that he is ready. His body should be purified and his mind should be free of all blemishes. For this, he should go through a gruelling course of training involving body and mind. The doctrine of yoga consists of the course of such training. So this system is almost compulsory to an aspirant of emancipation. The so-called penances in the scriptures are nothing but exercises in concentration and discipline of body and mind. Certain physical disciplines are absolutely necessary for the serenity of mind without which the ultimate wisdom can not be reflected upon the canvas of mind. The eightfold yoga involves this initial physical training and the following more difficult psychological training. It is the proper psychological condition which enables one to realise the ultimate truth. So yoga can be described as a manual of psychological ethics, intended for developing the powers of mind with the ultimate object of seeing through the futility of exercising them in spiritual interest. The mind thus will go through different phases of awakening such as recognition of the facts that soul is different from matter in all its forms, or worldly gains are only transient and negligible, the joys of life have no bearing on self-elevation and hence are not worth-achieving and the like. Action leads to results and in a way binding. So one should remain passive in life to avoid all sorts of bindings which invite rebirths. Mental passiveness is meant here because one can not control certain basic body-functions. Here also the importance of yoga philosophy comes into the forefront. Yoga teaches the method of building proper mental attitude. All the schools of philosophy agree on this point of proper training. This establishes the values of this system.

From a very ancient period, disciplinary courses are hinted at in various sacred texts. *Patañjali* had the profound inner sight to realise the necessity of collecting scattered informations and bringing them together in his *Yogasūtra*.

It is, however, obvious that the germs of yoga philosophy are inherent in a number of *upanishads*. There the yoga has been discussed directly and sometimes in an indirect manner. Having its root in the vedic *Saṃhitā*, this yoga has formed a fully developed shape and size in the *upanishads*. And since then it has an unrestrictable continuance through the *Rāmāyaṇa*, *Mahābhārata*,



Tantras, Dharmasāstras leading upto *Patañjali*, the masterio. Some distinguished followers of *Patañjali*, like *Vyāsa*, *Vācaspati*, *Bhoja* and *Vijñāna-bhikṣu* have raised the detailed study of *yoga* philosophy upto a glorious height.

In this book, an honest attempt has been made to trace the origin and development of the *Yoga* system of philosophy and to study the school methodically and critically. A thorough and meticulous study of the technical side of the *yoga* philosophy has been made here. The effects, results and implications of various attitudes are discussed in details and according to the traditional line. Moreover, the *yoga*, inherent in the *upaniṣads* and highlighted in *Patañjali* has been comparatively approached. It is a matter of satisfaction and inspiration that of recent a world-wide awareness and air of interest towards *yoga* system of thought has been created. Improper and incorrect expositions can do infinite harm to the present enthusiastic atmosphere. Proper analysis of the system from its embryonic stage to its full-grown form should be made in order to satisfy the questioning minds. I feel a certain sense of responsibility towards the truth-searching community to analyse the intricate and perfect system of self-control, propounded by the ancient *ṛṣi* and handed down through centuries in impeccable order. The precision, the accurate observations and the very high standard of power of psychological analysis are a matter of pure joy to study and discuss.

I must record my sincere thanks to the authorities of the University of Calcutta and members of the Asutosh Sanskrit Series Publication Committee who recommended it in this series and took all possible care for its publication.

I am indebted to my wife Sm. Jharna Chatterjee. She all along inspires me in these types of academic works.

I must express my obligation to my granddaughter Toya Chatterjee who is the alpha and omega in my life now a days.

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10th February, 1989

*Asoke Chatterjee Sastri*



# UPANIṢADYOGA AND PĀTAÑJALAYOGA— A COMPARATIVE APPROACH

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## CHAPTER 1

### AN INTRODUCTION TO THE UPANISADS

**The introductory role of the upanishads :** The important scriptures of the Indian culture are the vedas and the last part of the vedas is known as the upanishad. As such the upanishads are the source of the glory of the Indian philosophy and culture. The upanishad is the path of knowledge of the vedas. It is the eternal flame which has been spreading light from the beginning of creation and will continue to do so till dissolution. Its immortality has been the watering source of the Hindu religion. It is the original source and the complete store house of knowledge. If, at any time, the world becomes chaotic and moves away from the right path, then the upanishads, with their steadiness, strength and immortality, will reveal and direct the right path. In this context Dr. Radhakrishnan says—

“Upanishad is a great chapter in man's spiritual history and since the last three thousand years it has been ruling the Indian life, religion and philosophy”.

Upanishad reveals not only our spiritualism but also throws light on our ethics. A picture of the world and its life-giving source are revealed in it. It dispels falsehood and helps in finding the all powerful god. In reality, it exhibits the invisible truth. These ancient upanishads are ever-new in their thoughts and glory. There is no change in the truth revealed by them. It is truly said—

“The upanishads, in spite of being distant from us from the viewpoint of time are yet not so far away in their thoughts. They rise above the binds of racial or geographical divisions and activate the initial inner inspiration of the human soul.”

The upanishads rise above all worldly limits and inspire man. Even though this fact is not recognised in our daily life, yet it is definite that in dire difficulty the soul is the only thing on which the mind can depend. It is then that the desire to know it and realise it becomes strong. Considering the world useless and desiring to know about eternity Maitreyi said to Yājñavalkya —





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"sā hovāca maitreyī yenaḥam nāmṛtā syām kīṃ ahaṃ tena kuryāṃ yad eva bhagvān veda tad eva me brūhi"<sup>1</sup>

There is such a power in this world that all the actions and plans are activated, united and organised by it. And brahman has been accepted as the reason of the creation, preservation and dissolution of the world.

From the upaniṣads various streams of thoughts can be obtained, but, basically all of them establish one fact only. That which has been called brahman at places, has been defined as the soul and the highest being at other places. In the upaniṣads, along with a picture of truth we get indications as the basic facts of religion. In other words, it can be said that the upaniṣads reveal the essence of the Hindu religion. In them we find the best and the highest teachings of our religion. Thus the upaniṣads are related to our daily life. It is not necessary that the streams of thought described in them should be followed or accepted exactly as they are but basically it is so. With the passing of time, it is natural that changes in ways of thinking should come. In spite of concerning itself with high spiritual thoughts, some sentences of the upaniṣad are related to the lower stream of daily life. The necessity of following the ancient sayings for the well-being, protection and happiness of the present world is as clear as the light of the sun. The main aim of the upaniṣads is to deviate the ordinary human being from this perishable world and direct him towards the immortal soul (god).

The upaniṣad is a source of energy and inspiration to the soul. In order to keep up his ethical stability and keep his existence intact man has to study and understand the upaniṣads. This is necessary for the reason that he can traverse the deep mines of the mind and the dazzle of this perishable world and reach the eternal soul. The upaniṣads are the mines of knowledge. It is the complete flame which spreads light on all the aspects of life. It shows the sacred path to god and his total image.

The origin and the meaning of the word upaniṣad: Scholars have explained the word upaniṣad in various ways and by studying these explanations the exact meaning of this word can be found out. The meaning of the word upaniṣad is — that knowledge which dispels all darkness arising from the workings of worldly affairs. The bindings and darkness of this world is dispelled and the knowledge of brahman is attained. According

1. Bhaddarāṣyakaupaniṣad, II/43.

to the above version Sankaracārya says "the lack of knowledge destroys the original seed of the world. The meaning of upa is near and nisad is to sit. Thus the original meaning of the word upanīṣad is to sit near the teacher i.e. to sit respectfully near the teacher and attain knowledge. The advice given by Yajñavalkya to Maitreyi in Bhāṣāranyakopaniṣad reveals the meanings near and dispelling ignorance. Yajñavalkya reveals the knowledge of 'mystery' and by destroying ignorance reveals the path to the all knowing god to his wife Maitreyi sitting near him. Similarly, Yajñavalkya taught king Janaka about atītya brahman. The apparent meaning of the word upanīṣad according to the above facts is to sit near. The disciples sat near the preceptors to attain knowledge of brahman.

And the knowledge of brahman has been termed as upanīṣad.

Here doubts may arise regarding the fact that books can be taught but knowledge can not be taught. The answer is that the volumes in which the knowledge of brahman encompassed are known as the upanīṣads. In fact, the main teaching of the upanīṣad is the knowledge of brahman, but the text is only the instrument, and the text is also known as upanīṣad. In other words the term upanīṣad is used for the text by the secondary meaning.

Being the last part of the vedas the upanīṣad is also called by the name vedānta or as the inherent significance of the vedas has been described in the upanīṣads, it is named as vedānta. In the *Vedāntasūtra* it is said that vedānta and upanīṣads are the same. The additional terms like *śrutiśikṣā* and *śrutiśāra* etc. have been used for upanīṣad only.

The modern scholars are divided in their opinions in determining the actual meaning of the term upanīṣad. In Indian tradition even the Sanskrit scholars well-versed in the vedas, do not comply with the traditional interpretation of the upanīṣad as made by the ancient thinkers. Their opinion goes by the side of upanīṣad's wide meaning. In dealing with the term upanīṣad elaborately Motilal Sharma Bharadvaja Gauda in his book *Upanīṣad-bhāṣa-abhūmika* has interpreted the word upanīṣad as general science on inference. According to him the term upanīṣad is not only related to metaphysics dealing with the path of knowledge but also connected with knowledge action and devotion. The term upanīṣad is also used in the brāhmanas and the śranyakas corroborating action and devotion respectively. The knowledge of brahman of this type is followed in all the parts of the





#### \* UPANISADYOGA AND PATAÑJALAYOGA—A COMPARATIVE APPROACH

vedas. But it is for the superiority of the knowledge of the upanishads which represent the highest stage of devotion, that the term *atma* has been used. Here doubt arises that *Jai*, *Kenā* etc. are also upanishads, as such why the word upanishad is used for the scripture *Gita*. At the end of each chapter of the *Gita* it is said—'iti śrīmadbhāgavatgeṭisu upanishatsu'. In some places of the brahmanas and the *śraṇyaka*s the word upanishad has been used as 'guhya' *śloka* which according to Paul Deussen can be found even in the west. He speaks of various contexts of the upanishads for showing their mystic nature. As for example, Yama *śloka* advised Atabha to go in a lonely place. The same meaning is also expressed by *Katha upanishad*. The knowledge of brahman was imparted to Nachiketa by Yama after proper assessment. In the *Pravahana* *Śvetaketu Akhyayika* of the *Bṛhadāranyakopaniṣad* we find, when Pravahana said, 'a vai grāma nirbhenecchāsa'. Gautama admitted his discipleship with the word *upama*. From the *akhyayika* of the *Bṛhadāranyakopaniṣad* relating to madhuvidya, we come to know that Indra warned if this knowledge of brahman was disclosed to anybody by sage Athirva, his head would be cut off. So for the nature of secrecy of the upanishads, they are called by the name *rahasya*. Some of the Indian philosophers also opine that for the meaning of the upanishad mystery is quite appropriate. In the *Amarakośa* also we meet with the line, 'dharma rahasyopaniṣat syat'. According to it the word upanishad denotes the secret nature and mystery. In the commentary of the line, 'upanishad bhū brah' Sankaracarya expresses his view that the meaning of the term upanishad is mystery. 'cā vedopanishat' has been used with this very intention. The upanishads are the heads of the vedas—the line of the vedas indicates that the meaning of upanishad is mystery.

Paul Deussen also opines that the meaning of upanishad as mystery is completely correct. He says—'Hence one may conclude that the explanation offered by the Indians of the word upanishad as *rahasyam* is correct'.

The best way to expose this mystery is the theory of brahman. The upanishads belong to the science of *causality*. For this reason the conclusions of the upanishads are called the knowledge of supreme knowledge of devotion and the knowledge of brahman.

Oldenberg interprets the meaning of upanishad as worship. But he



does not express as to what significance was lying with worship. If he would have meant prayer for the term *pūjā* then the meaning of *upaniṣad* may also be prayer. In the *Taittiriya upaniṣad* Sankaracarya also mentions that the meaning of *upaniṣad* is prayer. In the commentary of a verse of the *Tajurveti* (32-4), both Mahidhara and Uvata interpret the word *upaniṣad* as worship. Thus the meaning of *upaniṣad* may be worship, but there is difference between devotion and prayer. Devotion is pure meditation, but worship is easy meditation which is to some extent, different from pure meditation. In the meaning of the term *upaniṣad*, devotion is more appropriate to worship. King Janaka went to Yajñavalkya with the intention to have a lesson from the sage and Yajñavalkya indicated the meaning devotion by the word *upaniṣadbhāḥ*. In this context the meaning devotion for *upaniṣad* is more clear than worship, but this meaning may be secondarily included in the context. The word *upaniṣad* is formed with *upa + ā + yac* (sup. which means to reach and. In *upaniṣad* it has been included as a particular form. According to Paul Deussen, "The reason for forming the substantive *upaniṣad* not from *upa + sad* but from *upa + ni + sad* was perhaps merely that the substantive *āniṣad* had been already adopted as the name of a well-known ceremony preliminary to the soma sacrifice."<sup>3</sup>

Considering the above discussion it may be pointed out that by the word *upaniṣad* the knowledge of brahman is hinted. It is said by Sankaracarya that as it takes one close at the touch of brahman the supreme knowledge of brahman is present here and therefore, this knowledge is *upaniṣad*. That knowledge of brahman is called *upaniṣad* by which every conscious absolute being is expressed by which ignorance, the cause of worldly bindings is removed by which this illusory creation is uprooted and thus a creature is caused to realise the knowledge of absolute. That knowledge is familiar with the name *upaniṣad* by which an individual self unites himself with his own worshipped god.

### The Age of the Upaniṣads

The name *upaniṣad* is known from the last parts of the *śāstras*. According to the ancient Indian tradition the *śāstras* were not composed by any human being. "The *śāstras* are His breathing" (Sayana) and "These *Śāstras*

<sup>3</sup> Paul Deussen, *The Philosophy of the Upaniṣads*, p. 4.



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*Sāmaveda*, *Yajurveda* and the *Atharvaveda* are the breathing of the absolute soul<sup>14</sup>. From these sayings it appears that the vedas were produced by the absolute being. From this perspective no question may be raised concerning their date of composition. But the western scholars have tried to confine them from the viewpoint of history. Upanisads are the last part of the vedas. So it should be taken for granted that the date of an upanishad is the date of that veda with which it is connected. The time of the vedas is very controversial. Every interpreter has mentioned different dates for the vedas. Accordingly the time of the upanishads is not free from controversy. So it is quite impossible to determine their exact time. Yet the periods of the upanishads which have been determined by the scholars may be discussed.

Some of the scholars opine that the upanishads like *Paṇḍitīya*, *Chandogya*, *Bṛhadāraṇyaka*, *Iśa*, *Kenā*, *Kātha*, *Aitareya* etc. written in prose, are very old. These are prior to the time of Buddha. Hence their time is 8th or 7th century B.C.

On finding some non-Pāṇinian words in the *Maitrāyaṇī* branch some say that this branch is prior to Pāṇini. The time of Pāṇini is 400-300 B.C. According to Professor Maxmüller, the *Maitrāyaṇī* upanishad is older to Pāṇini because some words may be found in the *Maitrāyaṇī* which were obsolete during the time of Pāṇini. But from the viewpoint we should not come to the conclusion that the non-Pāṇinian words are all of the age preceding Pāṇini because during the time of Pāṇini also there were some words which were used all over the country but a reference of which are not there in the Pāṇini grammar.

### The Opinion of Tilaka :

According to the opinion of reverend Tilaka *Maitrāyaṇī* upanishad must have been composed sometime between 1800 to 1600 B.C. Sentences and shloka from *Bṛhadāraṇyaka*, *Iśa*, *Kātha* and *Taittirīya* upanishads have been quoted at various parts of *Maitrāyaṇī* upanishad for proof. As such these upanishads must be older than *Maitrāyaṇī* upanishad that is, they must have been composed between 1200 to 1400 B.C.

### Ramade's Opinion :

His opinion is that the *Maitrāyaṇī* upanishad is the upanishad of modern times. It can never be called ancient upanishad. The time of composition

14. *Bṛhadāraṇyaka* upanishad, 4/4/10



of the upanishad has been decided as between 700 to 600 B.C. The arguments are based on the following :—

1. Language, vocabulary and grammar can sometimes help in deciding the time. But the time can not be exact depending on these factors. It is not necessary so that the upanishad is written in clear simple language.

2. Having no prose and poetry the upanishad can be decided on the ancient and modern characteristics of prose. But Paul Deussen, Hoti, Harade does not compare with the same upanishad completely. In his opinion, the upanishad is composed of prose and poetry products.

3. Various upanishads which have a number of similar sayings can not be put into categories. For example, the word of the guru has been described as Chandogya, Itihara, Aitareya, Kathak and Prasnopanishad.

4. The upanishad in which there are similar streams of thought can be arranged chronologically. For example in Mundakopaniad one soul has been indicated as the doer and another as the enjoyer of the results of one's act. It is said in the Svetasvatopaniad that when the ignorant self becomes conscious after acquiring right knowledge it gives up prakriti or world which is the product of its ignorance. The self becomes the knower.

After elaborate discussions Harade concludes that if language and the use of sentences are judged separately then some defect or the other is bound to remain. As each part can not be passed on the whole. From this point of view Brhadaranyaka and Chandogya come first and Kena. They belong to the second category from the point of view of language, thought and expression. Aitareya, Kathak and Kauthik upanishad can be placed in the third category. Aitareya upanishad is not absolutely ancient, but being related to Rigveda, the most ancient among the vedas, its antiquity may not be challenged. In the fourth category come Katha, Mundaka and Svetasvatara. The upanishads coming in the fifth category must be regarded as the latest. There is some similarity regarding style in them. From the elements of style, Maitreya upanishad is undoubtedly belonging to the time of the beginning of the glorious period of the ancient literature. The language or the construction of words of this upanishad is different from the rest. A detailed description of the thought of Maitreya can be found in Maitreya upanishad. On account of the beauty of its style it is placed in the sixth category of the upanishads.

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Keeping a similarity with the above-mentioned categorisation, Paul Deussen has suggested the chronology of the upanisads as follows:

Ancient upanisads—(a) Bṛhadāraṇyaka and Chāndogya

(b) Aitareya, Taittirya, Kausitaki and Kena

Mid-period Upanisads—Katha, Tsa, Svetāśvatara, Māṇḍūkya and Mahānirvāṇa. Later upanisads—Prasna, Maitrāyaṇi and Māṇḍūkya.<sup>5</sup>

Bhāradvaja Upadhyaya has made a similar division.<sup>6</sup>

According to the compilations of Rahul the chronological order of the upanisads is as follows:

The most ancient upanisads—(700 B.C.) Tsa, Chāndogya and Bṛhadāraṇyaka.

Upanisads of the second period—(600 to 500 B.C.) Taittirya.

Upanisads of the third period—(500 to 400 B.C.) Prasna, Kena, Katha, Māṇḍūkya and Maitrāyaṇi.

Upanisads of the fourth period—(400 to 300 B.C.) Kausitaki, Maitrāyaṇi and Svetāśvatara.

### The opinion of Dr. Radhakrishnan.

Dr. Radhakrishnan in his book 'The Principal Upanisads' has written about the time of composition of the upanisads. He opines the date of composition of Aitareya, Kausitaki, Chāndogya, Kena, Taittirya, Bṛhadāraṇyaka, Tsa and Katha—between 800 to 300 B.C.

From the above mentioned observations it can be said without any doubt that Bṛhadāraṇyaka and Chāndogya are both very ancient upanisads.

'The Bṛhadāraṇyaka and Chāndogya are not only the richest in content, but also the oldest of the extant upanisads.'<sup>7</sup>

Depending upon the gravity and subject-matter of Bṛhadāraṇyaka modern scholars have stated the date of its composition to be between eighth and seventh centuries B.C. Keeping a similarity with Radhakrishnan's view, Rahul has taken the period of Bṛhadāraṇyaka to be 700 B.C.

### The number of the upanisads

The 12 are (a) Bṛhadāraṇyaka, Aitareya, Svetāśvatara, Taittirya, Katha, Prasna, Maitrāyaṇi, Chāndogya, Kena, Tsa, Māṇḍūkya and Mahānirvāṇa. Among them Bṛhadāraṇyaka has 21, Aitareya has 11, Svetāśvatara has 100 and Chāndogya has 9 branches.

5. Paul Deussen, op. cit. pp. 23, 24, 25.

6. Bhāradvaja Upadhyaya, *Śaṅkara's Philosophy*, New York, p. 236.

7. Paul Deussen, op. cit., p. 25.

respectively. Thus the basic vedas are divided into 113 branches. It is believed that in accordance with the branches of vedas there are equal number of samhiti, brahmana, aranyaka and upanisads.

Because of the loss of a number of branches of the vedas in the modern times the whole of the upanisads can not be realised fully. In modern times too there is no similarity in the opinions regarding the number of the recognised upanisads. According to some scholars the number of these upanisads is more than two hundred. In Indian tradition the number of the upanisads is said to be 108. It is said in the *Muktikopanishad* that the knowledge of the 108 upanisads gives liberation. 108 upanisads have been named in it. It has been published from Nirnaya Sagar Press, Bombay. However these a number of other upanisads have been recognised. A collection of 71 upanisads have been published from Adyar library, Madras. There are 52 upanisads in the *Cochran* collection. The names of 223 upanisads were there in the *Upanishadikyanamahakosa* published from 'Gujarat Printing Press'. Among them there is a reference to the two 'upanisatstuti' and *Devayupanishad* no. 2 in the volume named *Sivarahasya* but they have not yet been found. Some upanisads are famous independently in spite of having similar names, e.g. *Avadhutopanishad* and *Avyutpanishad*, and *Avadhutopanishad* and *patyanishad*. Similarly there is *Atmaupanishad* also. Thus, from the historical point of view more than 200 upanisads have been attained. During the time of Akbar (in 1556-1586) some of the upanisads had been translated. Dara Shikoh had translated fifty upanisads in 1656 and 1657. The name of this collection was *Shir Akbar* (the great secret). It is said that *Mansur Mahesh Prasad* has found out the names of 45 upanisads out of 50, but in 1775 A.D. none of these translations attracted the attention of the western scholars.

Anquetil du Perron translated the French into Latin under the name of *Oupanek kat*, which was published in 1801-1802 A.D. After reading the Latin translation Schopenhauer was attracted towards the upanisad. In 1844 A.D. on hearing Schelling's explanations regarding the upanisads delivered at Berlin Maumüller was attracted towards the Sanskrit literature and he wrote

'The Upanishads' which are available presently in two volumes. At the beginning there is the meaning of the word upanisad, thoughts on various upanisads and translations of *Chandogya*, *Kena*, *Atareva*, *Kaustaki* and



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Isopanśad. In the second volume there is the translation of Katha, Mundaḳa, Taittirīya, Bṛhadāraṇyaka, Svetasvatara, Prasna and Muṇḍakya. Along side Maxmüller's translations of the upanśad. Hume also translated the Mundaḳya upanśad. Keith in his book 'Religion and Philosophy of the Vedas and the Upanishads,' has included Maṇḍukya upanśad. Deussen had translated 65 upanśads within 1873 to 1884, but according to him there are only 141 text principal upanśads. He has his English translation of 'The System of the Vedanta,' has given a description of the various editions of the upanśads by western scholars from ancient to modern times. In his opinion the translation which Dara Shikoh had done had a counterpart in Latin in 1801-1802 by Auguste de Perren. The reference of their names are also here such as 'Sṛṣṭi-handok (Chandogya), Bṛhadāraṇyaka (Bṛhad aranśad), Muṇḍa (Maṇḍukya) and Isopanśad (Iśa) etc. Deussen translated this translation in German language in 1882. Beveder has in his book 'Isavasya' has given a reference to various western scholars who have translated the upanśads in various languages. In 1853 the translations of Sanskrit Taittirīya, Aitareya, Svetasvatara, Iśa, Kena, Katha, Prasna, Mundaḳa and Muṇḍukya etc. appeared in 'Bibliotheca Indica Calcutta.' A. F. Conroy wrote 'The Philosophy of the Upanishads' (1871-1880). Maxmüller gives a reference to 20 other people who have done works related to the upanśads in his book 'The Upanishads' (Introduction LXXXIV-LXXXV). He mentions Colebrooks (1873 A.D.), Weber's (1860) works and their translation of Rama-upan (1860).

Dr. Radhakrishnan has given a list of western and Indian scholars' translation of the upanśads in English in his book. Rammohan Ray 1807, Rower 1833, Maxmüller 1889-1894, Nitaram Sastri and Ganganath Jha 1898-1901, Satyanath Tattvabhūṣaṇ 1900, A. C. Basu 1911, R. F. Hume 1921, E. V. Cowel, H. vana, Mahadeva Sastri and Sri Aurobindo had published the translations of the upanśads.

In present times 'Upanisadsamgraha' has been published by Motilal Banarasi Das Varanasi. There is a collection of 195 upanśads in this volume.

The number of the main upanśads is considered to be 11 or 13. In Sankarācārya there is an interpretation of these eleven upanśads, Iśa, Kena, Katha, Prasna, Mundaḳa, Muṇḍukya, Taittirīya, Aitareya, Chandogya, Svetasvatara and Bṛhadāraṇyaka. Sankarācārya is regarded



as the greatest interpreter of the upanishads. Depending upon his interpretation of 11 upanishads, it is the idea of the scholars that originally there are 11 upanishads. But Sankaradevya's reference to the other upanishads in his interpretation points to their existence. In his interpretation of the Bhaddaranyaka he has given a reference to Katha, Chandogya, Prasna, Taittiriya and Kaushitaki. But in his interpretation of the Bṛhadishātra there is a reference to Kaushya, Jabala, Muktika, Narayana and Paupada etc. It can be said that Sankaradevya has given an interpretation of the main upanishads only. But it will be wrong to say that the rest of the upanishads are redundant because their basic thoughts are included in the major upanishads.

### The Subject matter of the Upanishads

The aim of the upanishads is to search for truth. All the upanishads prove or reveal the essential truth in various ways. According to the thinkers of the upanishads, the reality of brahman can be grasped through self-realisation (ātmanirapekṣabhāva). And this involves everything from a simple prayer to the realisation of light. The difference of opinion regarding the quality of brahman in the upanishads is not argumentative but also a fact regarding the realisation of the soul.

Man's highest and the ultimate goal of life is the complete joy and peace which is God. That is why all the deeds of this life must be aimed at attaining this goal. There is a description of this goal and the various ways of attaining it in the upanishads. In the upanishads there is the knowledge of reality and the means of attaining that reality. Besides these there is a description of those good activities which raise man to a higher level. It can be said that the main objectives of the upanishad are three—(1) The self. (2) The ultimate self (reality). (3) The means of attaining that reality.

According to the German scholar Paul Deussen the basic conclusions of the upanishad are as follows:—“The world is the material image of brahman which is the source of all the births and deaths in this creation. Our little soul can also recognise its actual image by shedding its external coverings and boundaries and can become eternal and similar to brahman. Winternitz has presented the basic conclusion of the upanishads to be such — “This universe is the brahman but the brahman is the atman.”

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The main subject of the upanishad is brahman. It is because of this that another name of the upanishad is known as the knowledge of brahman. What is brahman? How is the world created from brahman? What is the relation between the self and brahman? How is the brahman attained? The upanishad is replete with these detailed and serious considerations. Which ever upanishad is taken into consideration, it is stirred with deepest thoughts regarding brahman.

The belief in the doctrine of karma and rebirth is the inherent tenets of Indian culture. Both these two doctrines can be noticed in the upanishad in their blossoming form. Even the heaven, hell, restraint, rebirth, fire and divinity are mentioned in the upanishad.

In the Prasnopanishad biology has been dwelt at length. The five vaila are mahāprāṇa, vāyāprāṇa, pṛāṇa, āhūtāprāṇa and āyāktiprāṇa. In it the sixteen parts of the soul is indicated and at the same time the theoretical discussion of this phenomenal world created from the āsara part of the soul has been made. The two learnings, parā and aparā are also described. These two vidyās are the totality of the knowledge of brahman. That is called parāvidyā by which the ātmanātma (supreme being) which is beyond sound can be understood and by which the theoretical form of the supreme soul can be realised is known as aparāvidyā. The Kathopanishad maintains the parāvidyā. The knowledge which was transmitted by Yama to Nachiketa, considering the latter as the searcher of truth is the knowledge of brahman. In the seventh chapter of the Chândogya upanishad all the ones mentioned by Narada are aparāvidyā. It is said in the Prasopata brahmopanishad "the whole of the world is nothing but brahman who is devoid of eyes, ears, hands and feet, who is eternal, minute and non-dozing. In short this all world is brahman. Brahman pervades all four quarters. He, who can realise this truth in his inner soul becomes free from bondage. Such a knowledge of brahman is parāvidyā. Parāvidyā can be attained through the path of vedānta which speaks of truthfulness, austerity and devotion.

Now what are the means to attain āsara? Where is āsara situated? By whom āsara can be attained? What form does the self attain after obtaining āsara? What is the form of āsara observance? The solution of all these questions has been made in the second part of the third chapter of the Mundakopanishad.<sup>9</sup> In the Āśramopanishad discussions have been

<sup>9</sup> Mundakopanishad, III/2/11.





is stated regarding the four stages of life and their subdivisions. How has this world been created and what is the nature of dissolution? What is binding and what is salvation? What is the way of its attainment? All these questions have been clarified in the upanishads in a very simplified manner. Directions have been made in the upanishads regarding the learnings of *sama*, *mitha*, *gata*, *saadha*, *prana*, *pranava*, *pañcāṅga*, *utsava* and *hansa*. Both the *utthā* and *samavayav* are the same. These are called by the name *omīkavāda*. In the *Chandogya* upanishad and *Maitrayani* upanishad *pranava* *vidya* is described as *udgitha* *vidya*. In the *Ityasyopani* it is directed to pay to the sound, ear, eye, mind, heart, air, moon, water, sky and rice. While speaking of the transience of this body formed with five elements, it mentioned that females are the cause of bondage of a man in this world. In some of the upanishads yoga has been ascertained completely and in some upanishads yoga has been discussed partially. The characteristics of yoga, e.g., *pratyakundali* and *divyoni* of yoga, *ten*, *pranay*, *veṇ* and different gestures are elaborately discussed. The six cycles of *Narasimha* is also described. What are the varieties of *rudhira*? What are its colors and what is its source? What is its influence? All these informations are available in the *Rudrayopanisad*. In different limbs of the body there are various holy places. The characteristics of *sannyāsa*, its varieties and duties are also ascertained. Even the traits of a preceptor and his glory is mentioned in the upanishad. Where does the soul go after forsaking this body? What is the nature of the path through which the soul of a dead person goes to heaven? What is the form of the soul of a dead person? All these are set forth in the upanishad. There is also description of the four places and four stages of the soul. The four great maxims, I am brahman, you are that supreme being, *prajñā* is brahman, and this soul is brahman, are elaborately discussed. In the upanishads we have even the doctrine of *karma*, the glory of knowledge, the thought of one in the form of fraternity and various other things.

### The Utility of Upanishad

The main deity of the upanishad is the supreme soul. Therefore, it is essential to determine its real nature. What is brahman? What is the relation between brahman and self? How this brahman can be obtained? The upanishads are filled from top to bottom with the elaborate and sincere



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discussions of these matters. In other words, all the upanishads are replete with the advices of the knowledge of brahman.

The word brahman is formed with the root *brgh* followed by the suffix *man-i*.<sup>1</sup> According to the *Sandhyopanishad* the entity from which everything of this world grows and develops is called brahman. Such is the meaning of brahman in the *Sādhakalpa-sūtra*. In the *Rise-hi* the word brahman is used in the meaning of expression of the holy knowledge, speech, mantra and the knowledge of soul. Sometimes speech is described as the brahman of embodied form. Śaṅkarācārya says in his *Brahmasūtra* that brahman is something great. According to the common story of the *Taittiriya-upanishad*, brahman is so called for its highest eternality. Therefore brahman is the best of all the forms.

The doctrine of brahman is established in the *Bṛhadāraṇyaka* in two forms: *saṁuṇa* and *nirguṇa*. When brahman is called as the creator of this universe, he is related to the primal qualities and thus named as *saṁuṇa* brahman. In the other form brahman is devoid of primal qualities.

Brahman having primal qualities is said to be of two forms. Though brahman himself is formless, when qualities are imposed on him, he assumes two forms.

The *śruti* says that this self is brahman.<sup>2</sup> The whole of this world is nothing but brahman. Everything of this world is created from brahman and dissolves in brahman. In the *Taittiriya-upanishad* the nature of brahman is described as true and eternal knowledge. The nature of brahman is also discussed in the *Sarvasvātopanishad*. The *Nirārambhopanishad* describes brahman as the whole, supreme, almighty, self-born, perpetual, calm, pure, devoid of primal qualities, inexhaustible and conscious. In the *Bṛhadāraṇyaka-upanishad* also brahman is defined. In the upanishads *omkāra* is described as a mark of brahman. Though the inner souls of all the beings are the one, yet it is expressed in different forms when it enters into different beings. As for example the air, though same, is expressed in different ways in different places. Brahman is the receptacle as well as conductor of this universe. It is said in the *vetāśvārāupanishad* that there is none equal to brahman, all are created from him and at the end all become dissolved in him. Though brahman resides in all these worldly things, yet he stays surpassing all these things. Brahman is ascertained by the rule of negation. The knowledge of brahman is an absolute and independent knowledge which

may be expressed only by negative words. In the upanishads brahman is mentioned as quadruped, brahman is the supreme soul, all-seeing, omniscient, supreme ruler and self-born. The power of speaking, seeing or hearing is imparted from brahman, but brahman can not be known by all these organs. Brahman surpasses the speech, eyes and ears. The sun and moon are not shining by their own lustre. These are exposed by the power of brahman.

Brahman is undivided, untouchable, undestructible, incomprehensible. Brahman is something different from atom, long and short. Brahman exceeds the three times. Brahman is all-pervader, all-approachable, illuminating and imperishable. Brahman is eternal, undecaying, immortal and unborn. Brahman can not be realised by mind and speech.

The supreme self consisting of existence and thought and joy can not be known by mind or other sense-organs. Brahman creates the mind, soul, sense-organs and all the universe. All these things can continue their performance with the strength derived from brahman. Having got strength from brahman, the mind and intellect can know things with certainty. The organ of knowledge too observes its own function impelled by the power of brahman. Brahman is a knowing, cause of strength, instructor, all-powerful and the ultimate truth. All these things of this world and even brahman is created from brahman. Though brahman is one, it is manifested in different forms. The ultimate goal of the penances is this supreme self. In the upanishads he is called by the name supreme soul, brahman, supreme being etc.

#### **Means leading to achieve the ultimate goal.**

The ultimate aim of the upanishads is to attain the supreme soul. The knowledge of brahman leads human etc. to fruition. There are individual selves in this world of different tastes and prejudices. All of them can not attain brahman by the same process. For this reason the upanishads suggest different means for persons of different tastes with a view to knowing brahman. With the help of these means the individual soul can realise the nature of its own and after making the own self purified, it can attain the ultimate goal.

The devotee who can endure the more and more difficult troubles with smiling face for the sake of protection, enhancement of the property of penances, and who after keeping the mind and other sense-organs in the controlled state, becomes devoid of worldly attachment, can realise the actual





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mystery of the knowledge of brahman. The practice of penances is meant for unification with brahman. One who engages oneself in penances can unify with the eternal and infinite soul. In the Kathaprasad there are two different ways: *śreya* and *preya*. That one is called *śreya*, through which the path of which one can know the eternal and avoid a finite reality being freed from all types of worldly sorrows. But the means of getting the materials of pleasure and enjoyment is *preya*.

Brahman can be known by *śravaṇa*, *manana* and *nidhishyana*. The act of hearing the spiritual advice from preceptor with a respectful heart of mind is called *śravaṇa*. The definition of *śravaṇa* is available in the Pāṇḍuprasad. According to Śaṅkadeva, realization of the supreme self (11) by the preceptor and the scriptures is called *śravaṇa*. Vācaspati Miśra opines that "the knowledge of self revealed from the scriptures and preceptor is known as *śravaṇa*."

Understanding of the meaning of hearer is called as *manana*. According to the Pāṇḍuprasad, "the act of searching for the meaning of things heard in a lonely place is *manana*." Śaṅkadeva says that process may be called *manana* by which the meaning of the thing actually heard before can be pointed in mind. The matter which has been thought in mind should be solved by intellect. Through this process when a man realises his own self, the brahman of joyful nature, can achieve the supreme soul.

Profound meditation of the matter and thought in mind is known as *nidhishya*. According to the Pāṇḍuprasad, "the determination of mind with perfect attention of the meaning decided by *śravaṇa* and *manana* is *nidhishya*. *Nidhishya* is knowledge of science. In the series of *śravaṇa*, *manana* and *nidhishya* no deviation can be found. In some mantras of the Bhāṭṭarāyākopanisad brahman has been described.<sup>10</sup> This brahman is to be heard. After *śravaṇa*, the process of *manana* is to be followed. In the process of *nidhishya* it is directed that the self possessed person should acquire the knowledge of brahman. *Śravaṇa* is the cause of *manana*, *manana* is the cause of *nidhishya* and *nidhishya* is the cause of attaining brahman. But in some places each of these three processes separately are mentioned as the way of attaining brahman. According to Vyāsaśāstrīpāṇḍ the three

10. Cf. Bhāṭṭarāyākopanisad, 1A.

processes of *śravana*, *manana* and *vicharya* combinedly constitute the attainment of *brahman*. When the knowledge of *brahman* is acquired ignorance together with attachment to everything is destroyed.

In a *mantra* of the *Kaṭhopaniṣad* it is indicated that the best and easy way to have the knowledge of *brahman* is the practice of *brahman*. It is also said in the *Kaṭhopaniṣad* that after detachment from the worldly matters the processes of self-restraint can help in knowing the supreme soul. The self possessed should dissolve away the sense organs and dissolve them in mind. When there will be a complete control over the sense organs the mind should be brought under control and should be placed in intellect, the cause of knowledge. When the practice is completed completely the intellect should be made dissolved in the purified self. And at last the self should be unified in the supreme soul.

It is said in the *upaniṣad* that pronunciation of *omkara* with care and deep thinking of its meaning supreme soul is the best means to attain the divine soul. The soul of a person who should always perform meditation post after pronunciation of *om* in the name of the supreme soul. Through this path of meditation *brahman* can be achieved. But the man who performs devotion of the supreme being of the form of omnipresent universe with full of desires to achieving some part of it may get some part of this universe according to his wish. But he who prays to *omkara* with a dispassionate mind making the complete *brahman* as ultimate goal, attains the supreme soul. The pure explicable supreme soul can be known only by the knowledge produced from *śruti*, speeches, austerities, self-restraint, selflessness and practising *brahmacarya*.

The *Subhlopāniṣad* says that *brahman* can be realised by truth, austerity, donation, starvation, practice of *brahmacarya* and undivided stoicism. He who maintains all these, becomes dissolved in the ultimate reality. The *Mahopaniṣad* maintains that tranquility, reasoning, satisfaction and company of good persons are the four gatekeepers of emancipation. If one of those four factors is brought to restraint the other three naturally become controlled.

Yoga is one of the means to attain *brahman*. By practising yoga and knowledge one may apprehend *brahman*. After practising yoga one





to the *Chândogya-upanisad* there existed the only matchless being for the first time. It wished to be divided into many. It produced heat. From heat water was produced. From water earth in the form of earth was created. In the third chapter of the *Chândogya-upanisad* there is the description of creation. It is remarkable in the description of creation that the supreme being alone existed at the inception. He did not get pleasure alone. He desired of the existence of his second and produced the soul. Hence the word soul means the progenate being from the beginning for the first time. This prajāpati desired the second being because for the purpose of creation of beings. As soon as he wished the female was produced. Prajāpati produced the creatures from his necessary wife Satarūpa. The living beings other than human beings were first created by the operation of Prajāpati and Satarūpā.

In the *Pratimuktasūtra* it is said that Prajapati performed penances with a view to producing subjects and produced a combination of rays and prāṇa. From the rays and prāṇa the beings have been created. The *Amureyopanisad* mentions that before creation there was only the supreme soul. He wished to create the beings and the beings were created.

From this it is clear that there is some process in connection with the creation of this universe has been dealt with in the upanisads. From all the narratives and explanations regarding the creation it may be understood that a new universe has been created from the self of brahman. Before expansion of this universe all the materials were existing. In the upanisads where the description of non-existing before creation may be found, there the non-existent means unexpounded existence. From this unexpounded existence this material world is produced. The unexpounded existence is the brahman. The whole of the world is created from it, exists in it and dissolves in it. The creation of this world takes place through an order, but the existence and dissolution happen first through the opposite order. This is the procedure of creation and dissolution in upanisads.

### The style of language in the Upanisads.

Since the beginning of the vedic literature till the modern period the Sanskrit poets have composed works both in prose and poetry. Thereafter a separate literature was composed which is called by the name campū. In campū literature both prose and poetry have been mixed.



a combination of the style of vedic dialogues, hymns and the dramatic style of classical Sanskrit.

### The reflection of the upanishadic reasonings in the Indian philosophy

It is obvious that the reflection of the upanishadic reasonings has fallen on different sects of the Indian philosophy. All the theist sects believe that the tide of their conclusions have sprung from the upanishads. They also cite the mantras of the vedas and the upanishads as a proof for the nourishment of their own side. It is to be mentioned here that the upanishad is a source of the Indian philosophy where from all the sections of philosophers have sprung. Both the theist and atheist sect of philosophers have deep link in the upanishads. Even Carya, the supporter of materialism, has cited the mantras of the *Ishtavasyupanishad*. The Buddhist philosophers who are the supporters of nihilism have resorted to the mantras of the upanishads as a proof. At the same time, nothing of this mantra has been quoted in the Buddhist philosophy as a proof. According to Kumārābharaṇa the theories of *śūnyatā*, *śāśvatabhāva* and *ātman* as well as *vairāgya* of the Buddhist philosophy have their germs in the upanishad. The propounder of the *śāṅkhya* philosophy quotes the mantras of the *Chāndogyaupanishad* for establishing his theory of *śāśvata*. The mantras of the upanishads are devoted to praise the three qualities *sattva*, *rajas* and *tamas*. There are also descriptions of *puruṣa*, *prakṛti*, *māhāt*, *ahamkāra*, *pañcamañi*, *bhūta* etc. in the upanishads. Delinea-*tion* of *pañcavāyu*, *kaśaya*, *pañcakoṣa* etc. are also available. All these things are clarified in the *śāṅkhya* philosophy. The main root of the *yoga* philosophy is planted in the upanishad. The *yoga* philosophy is also described in the upanishads with its characteristics and eight-fold divisions. The great sentences of the vedānta "I am brahman", "Thou art that" are clarified in the upanishads. Even the theory of evolution, *mūla* and *avasthā* etc. are dealt with in the upanishads.

From this analysis it becomes clear that the main findings of the Indian philosophy are inherent in the upanishads. The upanishads are the seeds of all the sects of Indian philosophy and have sprouted. All these seeds are being presented before man in the form of philosophy. The introduction to the *śāṅkhya* philosophy may be available for the first time in the *Śvetāśvataraupanishad*. In the second chapter of the *śāṅkhya* *sāstra* the root of *dhyaṇa* *yoga* of the *yoga* philosophy of Patañjali may be found.





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In fact, the dealings of the upanishads were not to present a doctrine and refute the others, but we find that all the matters are discussed in the upanishads in proper places. All the philosophers try to prove their own reasonings with the support of the sayings of the upanishads. In the words of Bloomfield, "there is no such line of thinking in India which is not derived from the upanishads, even not the Buddhist religion."

**The contribution of Patanjali in giving the philosophical form of the upanishadic yoga doctrine.**

The subject matter of all the old and new upanishads is mahavya yoga. In the upanishads there is a description of practising yoga and various divisions of it. But the period of philosophy may be called the golden time of blooming of the yoga. In this period Patanjali has performed the great task of adorning *vyakhyat* the form of philosophy. He had bowed the yoga in the *sutra* style and divided it into four parts. The oldest book of yoga is the *Yogasutra* of Patanjali. The yoga of Patanjali is established on the soil of restraining the gratification of wishes. The argumentative character, validity of logic, the utility of the reasonings and irrefutability of Patanjali's judgements are noticeable. A book of philosophy like the *Yogabhidana* which is full of arguments, pure verbiage and grave can not be easily obtained. Patanjali has prepared a research study on all the sides of wishes, functions of wishes and its restraint.

With due emphasis on the eight-fold yoga supported at the time of the upanishads, Patanjali has crystallised completely his own thinking about *samprapada*, *anuprasava* and *laya*, etc. The materials of yoga, scattered hither and thither in the upanishads were collected by Patanjali and given a philosophical form. The *Yogasutra* of Patanjali is the treasure of the yoga philosophy and is the glaring instance of richness of philosophical thoughts of ancient India.

## CHAPTER II

## INTRODUCTION TO THE YOGA OF PATAÑJALI

Before knowing the history of yoga philosophy, it is necessary to know what is philosophy. To give the technical term for philosophy was as hard as suggesting the term for life. Though it is not possible to suggest technical term for philosophy, yet I may be said as to what are the subjects referred to here.

The derivative meaning of darśana i.e. philosophy is to see by means of some thing or some process. The intention of the word darśana is to indicate some process through which the knowledge of ultimate reality can be attained. The act of having knowledge of ultimate reality through the process of ānvikṣikī is to be known by philosophy. What is the real nature of man? What is his function in this world? How is he born? What is universe? By whose power is it created and dissolved? Is the creator of this universe ignorant or conscious? What type of realisation of happiness do the human beings really feel? What is the real path of men to welfare? For the solution of these types of problems a literature has been composed which is called by the name darśana. It is the product of human intellect by which he can have the knowledge of supreme soul for his own welfare. According to the Indian philosophy, true knowledge of brahman is not the final aim but the emancipation is the final goal.

There are two groups in Indian philosophy—1. āstika, atheist, 2. āstika, theist. The theist (orthodox) philosophy follows the vedas. That is atheist (heterodox) philosophy which is ready to refute the views of the vedas by any means. The theist philosophy is śākhya, nyāya, vaiśeṣika, sāmānyā yoga, mīmāṃsā and vedānta. Atheist philosophy is mainly three—cārvāka, jaina and buddha.

According to the Indian philosophy, the knowledge of brahman is the must for emancipation. But it is the consequence of the philosophy that only after attaining knowledge man can not proceed towards the path of good. To have the knowledge of brahman a man should have his heart pure. This purity of heart becomes possible only after practising meditation and the processes of yama, niyama etc. as described in the yoga. In the



bauddha, jñāna, śākhya, vedānta, cārya and vaiśeṣika philosophy the procedures of yoga are described at least in some form. Yoga is a very old philosophy. It is embedded in the vedas and in the upanishads.

### The origin and growth of yoga

It is mentioned in the smṛiti of Yājñalkya and in *Mahābhārata*<sup>1</sup> that the Hiraṇyagarbha described at the beginning of creation of the universe, is the introducer of yoga at first. It becomes clear from the word *anāsana* mentioned in the first sūtra of the yoga of Patañjali *atha yogānśāsanam*<sup>2</sup> that Patañjali is not the introducer of the yoga philosophy because the meaning of the word *anāsana* is representation of a conclusion mentioned earlier. Many famous scholars like Śaṅkara have cited the instance of Hiraṇyagarbha yoga in their own books. Thus it appears that before Patañjali the yoga of Hiraṇyagarbha was in existence. Even in two verses of the *Viṃśaḥ*<sup>3</sup> mention has been made of it, thus thinking the sayings of Hiraṇyagarbha etc. The description of Hiraṇyagarbha yoga may be found in the *Ārthadhyaṃsaka*.<sup>4</sup> The yogaśāstra of Hiraṇyagarbha was elaborate and prominent. This is what Patañjali has composed the *Yogaśāstra* after extracting the substantial parts of it. Thus the *Yogaśāstra* of Patañjali is the essence of Hiraṇyagarbha yogaśāstra.

According to some other scholars at the beginning of creation Hiraṇyagarbha projected all types of yoga to the sages i.e. in pursuance of his apavāna the present sages learnt yoga by their own keen intelligence. Originally the art of yoga was not in written form. It was taught and learnt by the preceptor and the disciples in regular succession. In this way the yoga spread far by means of preceptors. Sometime after the sages learnt the yoga and composed the Hiraṇyagarbha yoga. But as it was common and common and the human society did not give due honour. So, for the purpose of preservation, spreading and preservation Patañjali has made it in the book form of *Yogaśāstra*.

Since the time of the vedas the practice of yoga has been continuing. The practices of yoga are readily available in the vedas, brāhmanas, Upanishads and purāṇas. It is clearly indicated in the book *Pañcā Yogaśāstra*

<sup>1</sup> Mahābhārata, XI, 142.37.

<sup>2</sup> A-yogaśāstra, I—42.01.





by Harisa-kara Joshi. In many places of the *Āyurveda*, *Sama*, *Arjuna* and *Atharvaveda* yoga has been mentioned. After examining the Vedas of the vedas (RV 1.1.1, 1.18.7, 1.30.7, SV 1.3, 742, 743, VS 1.14, AV 20, 26, 1, etc.) it may be found out that yoga had come into existence at the time of the vedas. During that time yoga was not applied for the purpose of emancipation but the word yoga was used for the prayer of god, unceasing happiness, attainment of knowledge and peace.

In describing *kriyayoga* in the *Amara*, yoga has been described as the means of emancipation.

The union of individual self and brahman has been described as parama yoga in the *Garudapurāṇa*.<sup>1</sup> An elaborate discussion of *dharmayoga* is available in the fourteenth chapter of the *Garudapurāṇa*. In other place description has been made of eight fold yoga. It is also said in the *Garudapurāṇa* that the knowledge of *śakti* and hearing of the truth is essential for emancipation. Emancipation is possible only after deep meditation.<sup>2</sup>

According to the *Viṣṇupurāṇa*,<sup>3</sup> the mind should be restrained from the worldly materials and engaged in thinking of supreme self. Thus after attaining the brahman the self becomes united. The connection of brahman and the mind which is moderated by self-control is yoga. This purāṇa prescribes *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyahara*, *dhyana*, *dhāraṇa* and *śamādhi* for practising yoga.

The dissolution of the concentrated mind of brahman is what is called yoga in the *Brahmapurāṇa*.<sup>4</sup> In the thirtieth chapter of the *Viṣṇupurāṇa* it is described how disease can be treated by yoga. This chapter is known as *yogacikitsādhyaṇa*.

In the *Śaundaryabhāgavata*,<sup>5</sup> Lord Kṛṣṇa told Uddhava, 'I have given advices of three yogas, knowledge, deeds and devotion for the good of mankind. There is no other alternative of betterment save these three means.' In the *Devibhāgavata*,<sup>6</sup> also, *āraṇya*, *karmayoga* and *bhaktiyoga*

1. Rgveda 1.18.7.

2. Garudapurāṇa 1.12. <sup>3</sup> Viṣṇupurāṇa 6.7.30-31. <sup>4</sup> Brahmapurāṇa 1.1.2.

5. Bhag. 1.23.50.

6. Viṣṇupurāṇa 6.7.30-31.

7. Bhag. 6.2.3.

8. Brahmapurāṇa 1.1.2.

9. Bhāgavatapurāṇa 11.20.6.

10. Devibhāgavata 1.2.

have been misused as the means of attainment of emancipation. In it Mahadeva said that yoga is nothing but union of individual soul and supreme soul. By yoga the gloom of ignorance becomes destroyed at once. Even in the *Bhagavad-gita*, the word yoga has been used on several occasions.<sup>11</sup>

It is therefore apparent that yoga was introduced at an ancient period and gradually came to light. But as it had no written form its history of gradual development was not understood. Before the *Yogasutra* of Patanjali descriptive relation, yoga remained hither and thither as per context. It had got in a scattered condition because it was not graspable to the common people. For making it approachable to the people Patanjali collected these together and gave proper instruction. He after realising the complexity of yoga in his time arranged these systematically and prepared a book called '*Yogasutra*'.

According to S. N. Dasgupta Patanjali has given the ultra form to the discipline related to yoga in the book *Yogasutra*. Vacaspati Mishra and Sureshadasa are of the opinion that Patanjali is not the introducer of yoga reasoning but he is the computer.

**Paradjal, the author of Yoganâtra**

In Sanskrit literature there are three books said to have been written by Parāśara: *Brāhmayāga* (the commentary on the *Āgnyavalkya*) and the commentaries of *Caraka*. In support of this view a verse from *Āṅgīrāśa* (1/145) may be referred to.

The following verse available in the commentary on *Iduchodutta* by Svartha may also be cited as proof—

Isaiah Purohit who is foremost of all the sages and who removes diseases of mind by yoga, speech by words and body by doctors.

According to Ramahydra Dikṣit the author of *Patanjali-sūtram* it was Gaurakṣya Pañjari the commentator of Śeṣa who composed the *Mahābhāṣya* śloka-śūcī and vārtika or vādyaśāstra by his introduction to the commentary on Cāraṇa the commentator

10. Dissolve 1 g. in 10 ml. of 95% ethanol. (N)  $n_D^{20}$  1.4641;  $n_D^{25}$  1.4624;  $n_D^{30}$  1.4607;  $n_D^{35}$  1.4590;  $n_D^{40}$  1.4573;  $n_D^{45}$  1.4556;  $n_D^{50}$  1.4539;  $n_D^{55}$  1.4522;  $n_D^{60}$  1.4505;  $n_D^{65}$  1.4488;  $n_D^{70}$  1.4471;  $n_D^{75}$  1.4454;  $n_D^{80}$  1.4437;  $n_D^{85}$  1.4420;  $n_D^{90}$  1.4403;  $n_D^{95}$  1.4386;  $n_D^{100}$  1.4369;  $n_D^{105}$  1.4352;  $n_D^{110}$  1.4335;  $n_D^{115}$  1.4318;  $n_D^{120}$  1.4301;  $n_D^{125}$  1.4284;  $n_D^{130}$  1.4267;  $n_D^{135}$  1.4250;  $n_D^{140}$  1.4233;  $n_D^{145}$  1.4216;  $n_D^{150}$  1.4199;  $n_D^{155}$  1.4182;  $n_D^{160}$  1.4165;  $n_D^{165}$  1.4148;  $n_D^{170}$  1.4131;  $n_D^{175}$  1.4114;  $n_D^{180}$  1.4097;  $n_D^{185}$  1.4080;  $n_D^{190}$  1.4063;  $n_D^{195}$  1.4046;  $n_D^{200}$  1.4029;  $n_D^{205}$  1.4012;  $n_D^{210}$  1.3995;  $n_D^{215}$  1.3978;  $n_D^{220}$  1.3961;  $n_D^{225}$  1.3944;  $n_D^{230}$  1.3927;  $n_D^{235}$  1.3910;  $n_D^{240}$  1.3893;  $n_D^{245}$  1.3876;  $n_D^{250}$  1.3859;  $n_D^{255}$  1.3842;  $n_D^{260}$  1.3825;  $n_D^{265}$  1.3808;  $n_D^{270}$  1.3791;  $n_D^{275}$  1.3774;  $n_D^{280}$  1.3757;  $n_D^{285}$  1.3740;  $n_D^{290}$  1.3723;  $n_D^{295}$  1.3706;  $n_D^{300}$  1.3689;  $n_D^{305}$  1.3672;  $n_D^{310}$  1.3655;  $n_D^{315}$  1.3638;  $n_D^{320}$  1.3621;  $n_D^{325}$  1.3604;  $n_D^{330}$  1.3587;  $n_D^{335}$  1.3570;  $n_D^{340}$  1.3553;  $n_D^{345}$  1.3536;  $n_D^{350}$  1.3519;  $n_D^{355}$  1.3502;  $n_D^{360}$  1.3485;  $n_D^{365}$  1.3468;  $n_D^{370}$  1.3451;  $n_D^{375}$  1.3434;  $n_D^{380}$  1.3417;  $n_D^{385}$  1.3400;  $n_D^{390}$  1.3383;  $n_D^{395}$  1.3366;  $n_D^{400}$  1.3349;  $n_D^{405}$  1.3332;  $n_D^{410}$  1.3315;  $n_D^{415}$  1.3298;  $n_D^{420}$  1.3281;  $n_D^{425}$  1.3264;  $n_D^{430}$  1.3247;  $n_D^{435}$  1.3230;  $n_D^{440}$  1.3213;  $n_D^{445}$  1.3196;  $n_D^{450}$  1.3179;  $n_D^{455}$  1.3162;  $n_D^{460}$  1.3145;  $n_D^{465}$  1.3128;  $n_D^{470}$  1.3111;  $n_D^{475}$  1.3094;  $n_D^{480}$  1.3077;  $n_D^{485}$  1.3060;  $n_D^{490}$  1.3043;  $n_D^{495}$  1.3026;  $n_D^{500}$  1.3009;  $n_D^{505}$  1.2992;  $n_D^{510}$  1.2975;  $n_D^{515}$  1.2958;  $n_D^{520}$  1.2941;  $n_D^{525}$  1.2924;  $n_D^{530}$  1.2907;  $n_D^{535}$  1.2890;  $n_D^{540}$  1.2873;  $n_D^{545}$  1.2856;  $n_D^{550}$  1.2839;  $n_D^{555}$  1.2822;  $n_D^{560}$  1.2805;  $n_D^{565}$  1.2788;  $n_D^{570}$  1.2771;  $n_D^{575}$  1.2754;  $n_D^{580}$  1.2737;  $n_D^{585}$  1.2720;  $n_D^{590}$  1.2703;  $n_D^{595}$  1.2686;  $n_D^{600}$  1.2669;  $n_D^{605}$  1.2652;  $n_D^{610}$  1.2635;  $n_D^{615}$  1.2618;  $n_D^{620}$  1.2601;  $n_D^{625}$  1.2584;  $n_D^{630}$  1.2567;  $n_D^{635}$  1.2550;  $n_D^{640}$  1.2533;  $n_D^{645}$  1.2516;  $n_D^{650}$  1.2499;  $n_D^{655}$  1.2482;  $n_D^{660}$  1.2465;  $n_D^{665}$  1.2448;  $n_D^{670}$  1.2431;  $n_D^{675}$  1.2414;  $n_D^{680}$  1.2397;  $n_D^{685}$  1.2380;  $n_D^{690}$  1.2363;  $n_D^{695}$  1.2346;  $n_D^{700}$  1.2329;  $n_D^{705}$  1.2312;  $n_D^{710}$  1.2295;  $n_D^{715}$  1.2278;  $n_D^{720}$  1.2261;  $n_D^{725}$  1.2244;  $n_D^{730}$  1.2227;  $n_D^{735}$  1.2210;  $n_D^{740}$  1.2193;  $n_D^{745}$  1.2176;  $n_D^{750}$  1.2159;  $n_D^{755}$  1.2142;  $n_D^{760}$  1.2125;  $n_D^{765}$  1.2108;  $n_D^{770}$  1.2091;  $n_D^{775}$  1.2074;  $n_D^{780}$  1.2057;  $n_D^{785}$  1.2040;  $n_D^{790}$  1.2023;  $n_D^{795}$  1.2006;  $n_D^{800}$  1.1989;  $n_D^{805}$  1.1972;  $n_D^{810}$  1.1955;  $n_D^{815}$  1.1938;  $n_D^{820}$  1.1921;  $n_D^{825}$  1.1904;  $n_D^{830}$  1.1887;  $n_D^{835}$  1.1870;  $n_D^{840}$  1.1853;  $n_D^{845}$  1.1836;  $n_D^{850}$  1.1819;  $n_D^{855}$  1.1802;  $n_D^{860}$  1.1785;  $n_D^{865}$  1.1768;  $n_D^{870}$  1.1751;  $n_D^{875}$  1.1734;  $n_D^{880}$  1.1717;  $n_D^{885}$  1.1700;  $n_D^{890}$  1.1683;  $n_D^{895}$  1.1666;  $n_D^{900}$  1.1649;  $n_D^{905}$  1.1632;  $n_D^{910}$  1.1615;  $n_D^{915}$  1.1598;  $n_D^{920}$  1.1581;  $n_D^{925}$  1.1564;  $n_D^{930}$  1.1547;  $n_D^{935}$  1.1530;  $n_D^{940}$  1.1513;  $n_D^{945}$  1.1496;  $n_D^{950}$  1.1479;  $n_D^{955}$  1.1462;  $n_D^{960}$  1.1445;  $n_D^{965}$  1.1428;  $n_D^{970}$  1.1411;  $n_D^{975}$  1.1394;  $n_D^{980}$  1.1377;  $n_D^{985}$  1.1360;  $n_D^{990}$  1.1343;  $n_D^{995}$  1.1326;  $n_D^{1000}$  1.1309;  $n_D^{1005}$  1.1292;  $n_D^{1010}$  1.1275;  $n_D^{1015}$  1.1258;  $n_D^{1020}$  1.1241;  $n_D^{1025}$  1.1224;  $n_D^{1030}$  1.1207;  $n_D^{1035}$  1.1190;  $n_D^{1040}$  1.1173;  $n_D^{1045}$  1.1156;  $n_D^{1050}$  1.1139;  $n_D^{1055}$  1.1122;  $n_D^{1060}$  1.1105;  $n_D^{1065}$  1.1088;  $n_D^{1070}$  1.1071;  $n_D^{1075}$  1.1054;  $n_D^{1080}$  1.1037;  $n_D^{1085}$  1.1020; <

13. *Shivaji Vastu Vigyan Prasth*

17. The first two terms of the series are  $1$  and  $2$ . The third term is  $1 + 2 = 3$ . The fourth term is  $1 + 2 + 3 = 6$ . The fifth term is  $1 + 2 + 3 + 6 = 12$ . The sixth term is  $1 + 2 + 3 + 6 + 12 = 24$ . The seventh term is  $1 + 2 + 3 + 6 + 12 + 24 = 48$ . The eighth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 = 96$ . The ninth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 = 192$ . The tenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 = 384$ . The eleventh term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 = 768$ . The twelfth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 = 1536$ . The thirteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 = 3072$ . The fourteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 = 6144$ . The fifteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 = 12288$ . The sixteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 = 24576$ . The seventeenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 = 49152$ . The eighteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 = 98304$ . The nineteenth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 = 196608$ . The twentieth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 = 393216$ . The twenty-first term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 = 786432$ . The twenty-second term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 = 1572864$ . The twenty-third term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 = 3145728$ . The twenty-fourth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 = 6291456$ . The twenty-fifth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 = 12582912$ . The twenty-sixth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 = 25165824$ . The twenty-seventh term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 = 50331648$ . The twenty-eighth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 = 100663296$ . The twenty-ninth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 = 201326592$ . The thirtieth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 = 402653184$ . The thirty-first term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 + 402653184 = 805306368$ . The thirty-second term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 + 402653184 + 805306368 = 1610612736$ . The thirty-third term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 + 402653184 + 805306368 + 1610612736 = 3221225472$ . The thirty-fourth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 + 402653184 + 805306368 + 1610612736 + 3221225472 = 6442450944$ . The thirty-fifth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 + 786432 + 1572864 + 3145728 + 6291456 + 12582912 + 25165824 + 50331648 + 100663296 + 201326592 + 402653184 + 805306368 + 1610612736 + 3221225472 + 6442450944 = 12884901888$ . The thirty-sixth term is  $1 + 2 + 3 + 6 + 12 + 24 + 48 + 96 + 192 + 384 + 768 + 1536 + 3072 + 6144 + 12288 + 24576 + 49152 + 98304 + 196608 + 393216 +$

[illegible]

Cakrapāṇi mentioned that Patañjali who made śrīṅka on Cāṇaka and Patañjali, who composed the *Yoga-sūtra* and *Mahābhāṣya* were the same person. The same view is also maintained by Bhāṣya the commentator on the *Rāmānandāra*. Like the first sentence of the *Mahābhāṣya* *anta-sabdāt* *śāstram* we find the sentence *atha yoga-sūtra* in the last line of the *Yogasūtra*. Relying on this evidence Radhakrishnan also holds that the authors of both the *Mahābhāṣya* and the *Yoga-sūtra* admit sphota theory. By this it may be decided that the authors of both the books are the same person.<sup>14</sup>

Dr. S. N. Dasgupta says: "I have ascertained myself by examination of the *Mahābhāṣya* that there is nothing in it which can warrant us in saying that the two Patañjalis can not be identical."

After thorough study and experiment on both these books we do not find any such evidence by which we can not say that both the authors are the same.

But Louis Renou holds the other view. The words *pratyahāra* *upāyoga* *pratyakṣa*, and *yoga* and have been used in the *Mahābhāṣya* and *Yogasūtra* in different meaning. Thus the authors of these two books are different.

Max Müller says that it is quite impossible on the part of a scholar to write different authoritative books of which the theories are united with one another. So it would not be proper to think that the author of both the *Yogasūtra* and *Mahābhāṣya* was the same.

According to J. H. Woods, the trend of thinking the authors of the *Yogasūtra* and *Mahābhāṣya* as the same was a feature of the 19th century.<sup>15</sup> It was first started on account of the similarity of names. S. N. Dasgupta says that the text *yogeni cāṣṭaśaś padena śāstram* etc. which is available in the commentary on *Edmundāra* by Svārūpa was composed in the 18th century because the period of Svārūpa according to A. C. S. was 18th century A. D. It is also admitted that Rāmānandā Dikṣita the author of *Pañcārṇava* flourished in 18th century A. D. So it would not be proper to conclude something about Patañjali without knowing the historical facts. The writings of Bhāṣya and Cakrapāṇi of 11th century A. D. are not very old. The

14. S. Radhakrishnan, *Indian Philosophy*, vol. 2, p. 241.

15. S. N. Dasgupta, *Yoga Philosophy in Relation to Other Systems of Indian Thought*, p. 43.

16. J. H. Woods, *Introduction to the Yoga Systems* (P. 1933), p. XIV.

17. *Commentary on Vāyavasthā*, p. 239.





Image of the gunas is mentioned in this matter. Therefore, Woody does not admit that Patanjali the writer of *Yogasutra* and *Mahabhasya* is the same person. He says that according to the commentary of Vyasa Patanjali, the author of *Yogasutra* opines "there is tadatmya<sup>18</sup> relation i.e. relation of identity between dravya and guna." But according to the author of *Mahabhasya* "the relation between dravya and guna is vestigatva i.e. tatva i.e. relation between locus and sheltered". Thus the persons holding two different views in a single matter may not be identified.

Religion is the only it may not be justified to hold that the authors of these two books are different. There is instance of two opposite reasons in respect of the same subject by a single author in his same book. For example in the *Arthashastra* of Kautilya a single word is the indicator of *pa* as well as *dravya*. On the basis of this evidence Dasgupta thinks that the author of the *Mahabhasya* and the author of the *Yogasutra* was the same person.<sup>19</sup>

### The time of Patanjali and the time of composition of the Yogasutra.

It is clear that the author of *Mahabhasya* and the author of *Yogasutra* were the same person. It may be possible to ascertain the age of Patanjali and the time of *Yogasutra*. There are sufficient materials in the *Mahabhasya* by which the time of composition of the *Mahabhasya* and its author may be ascertained. Patanjali managed to institute a great sacrifice by Purnananda the king of Ujjain. In that sacrifice many priests had got their share and Patanjali himself was sacerdotal grade. Some of the priests of the sacrifice were Kshatriya by caste. So Patanjali had criticised the Kshatriya *gurus*. Hence the teacher of that sacrifice, Patanjali had

18. *Yogasutra* 1.46. *dravya gunas tadatmyam anga kanyo dravyam dravya dravya*

19. *Mahabhasya* 1.1.1. *dravya gunas tadatmyam anga kanyo dravyam dravya*

20. *Arthashastra* 1.1.1. *dravya gunas tadatmyam anga kanyo dravyam dravya*

21. *Yogasutra* 1.1.1. *dravya gunas tadatmyam anga kanyo dravyam dravya*

22. *Mahabhasya* 1.1.1. *dravya gunas tadatmyam anga kanyo dravyam dravya*



to stay at that spot for long time and he began to teach grammar to his disciples in that place.<sup>2</sup> In the *Manu-smṛiti* Patanjali used the word *yaj* to mean the offering of tribute to the king and also sacrifice. The word also *yajate* is therefore used when plenty of donations is made. In the sacrifice *Puṣyamitra* supplies the materials, he is therefore only the offerer. Therefore the uses like *prajayitro yajate yajadā yajant* in the sacrificers cause to sacrifice can be found. It is apparent from above that Patanjali was the contemporary of *Puṣyamitra*. According to the historians *Puṣyamitra* held the post of king c. 185 B.C. According to the *Mauryapurnā*, the reign of *Puṣyamitra* was 16 years only. It may be concluded that Patanjali flourished in that period. On the basis of this it may be decided that Patanjali composed his works *Yogasūtra* and the *Mahābhāṣya* in 200 B.C. According to J. H. Woods, Patanjali, the author of *Yogasūtra* flourished between 500 B.C. to 300 B.C. But this can not be firmly established for want of sufficient reasons.

Mention of the yoga philosophy in the *Arthashastra* of Kautilya indicates that the yoga philosophy was prevalent before composition of the *Arthashastra* of Kautilya. Thus the scholars have come to the conclusion that Patanjali and his *Yogasūtra* belongs to the 2nd century B.C.

The *Yogasūtra* of Patanjali is accepted by scholars as an original work. It is a very clear, reasonable and matchless masterpiece having very profound meaning. By limited words the book shows the processes of yoga and the path of own good. The *Yogasūtra* is divided into four padas—*samādhipada*, *sādhana-pada*, *vibhūti-pada* and *kaivalya-pada*.

In the *samādhipada* the nature of yoga, its divisions, aim, mind, the motions of mind and the means of restraint is described. Moreover different types of meditation and the condition of mind during meditation is also delineated. The nature of yoga has been primarily dealt with in the *samādhipada*.

In the *sādhana-pada* there are advices of meditation, its cause and practice for the medium persons. There are description of *kriyayoga*, *klesha*, *karma*, *vipaka*, *raśi*, *śva*, *blag* and *heya*, *heya-hetu*, *hana*, *hanopaya* and the eight divisions of yoga with five means of performance in it.

There is a detailed explanation of the practice of *samprajñata* meditation in the *vibhūti-pada*. There are means of the accomplishment of





## 30. ĪPANIŚABHYASA AND PĀTANJALI YOGA: A COMPARATIVE APPROACH

produced from *praveśa* yoga. It has been described with a view to giving directions and instructions in *vairāgya* as well as concentrating the disturbed mind of a man. It is also directed that one should keep indifference in all attainments.

In the *Yogabhāṣya* commentaries have been made of *niṣkālīla* for five types of *asamprajñata*. He must be free from attachment of the doubt, arising from *niṣkālīla* *śānti* on the *samādhya* theory with arguments for the success of *vairāgya* and *śānti*. At the end of this section the nature of meditation has been defined.

It is directed at the end of the word *śānti* at the end of *Yogabhāṣya* as well as relation of the *vairāgya* theory at the end of *Yogabhāṣya* some scholars are of opinion that the *śānti* section was composed by Patanjali and a later day some person wrote the *śānti* section and included in the *Yogabhāṣya*.<sup>24</sup> But there is no real motive ground to support this.

In the commentary the word *śānti* has been used at the end of each section. Moreover, the commentary has mentioned at the end of third section that it has been used to indicate the end. According to Vācaspati Miśra the word *śānti* is the end of the end of *śānti*. Vyāsaśāstrī opines that the word *śānti* is not applicable in all cases. Sometimes it has been employed to suggest the completion of a particular discussion. However, if any one of the exponents of the word *śānti* is taken as authentic it may be understood that the original work was composed in a third part and the fourth part was composed by him. It was written by Patanjali himself.

The commentary of Vyāsa is available on the *Yogabhāṣya* of Patanjali written in *śānti* style. It is known by the name of Vyāsa commentary, the *commentary* is known as *Patanjali's Yogaśāstra Bhāṣya* *Patanjali's Yogaśāstra* etc. were written.

### Vyāsaśāstrī

The main author and chief commentary on the *Yoga* philosophy of Patanjali is Vyāsaśāstrī. It is known by the names *Yogabhāṣya* or *Yogaśāstra*. The commentary of Vyāsa has discussed and explained the symbolic meaning of the words and their deeper meanings. For the

24. S. N. Dasgupta, op. cit., p. 21.

25. *Yogavṛti*, 3/53.

reason of serious and grave subject matter, somewhere complicated anguishes may be found in the commentary. In it Vyasa has dealt with very beautiful and wide characteristics of many philosophical matters, such as, the definition of happiness,<sup>20</sup> the characteristic of all-knowing,<sup>21</sup> conception of sorrow,<sup>22</sup> means of knowing the god and reaching of the vedas,<sup>23</sup> meaning of prudence,<sup>24</sup> definition of moment<sup>25</sup> etc. The introspection of the commentator is grave and appealing to the heart. The commentary of Vyasa is the main ideal of the later commentators in respect of explanation of the yoga of Patanjali. The time of the commentator Vyasa is controversial. But among all the available commentaries on yoga philosophy, the commentary of Vyasa is the oldest.

It is known from the study of the purāṇas that there were many persons having the name Vyasa. According to the ancient scholar, the writer of *Yagubhūta* was Kṛṣṇa Dvāpāya Vyasa. Ywaspati Muni was at the beginning of his *Ātmyasamādhi* vedavyāsaḥ ityēva. Vāmanadeva also said 'vedavyāsamūrtidra savyadāritāsānā vedavyāsa bhāṣitā' etc. By these utterances Vedavyasa the composer of the eighteen purāṇas has been admitted as the writer of *Yagubhūta*. But according to the modern thinkers, the commentator Vyasa is different from Kṛṣṇa Dvāpāya Vyasa. The commentator Vyasa did not flourish before third century A.D.

## Tuttyvauslängd

*Tattvavartasradh* is the commentary on *Vidyabhaṣya* written by Vacaspati Miśra. Vacaspati Miśra has explained the principles of yoga in a very significant manner. He has commented on the *Vidyabhaṣya* from the perspective of yoga. He has tried to simplify the difficult portion of the *Vidyabhaṣya* from the view point of yoga. His language is simple and easily intelligible. *Tattvavartasradh* is a very old commentary. The later commentators of the *Yogasūtra* have quoted the views of Vacaspati Miśra as proof. In the *Saṃvatsaravandanaṅgraha* and other books of philosophy Vacaspati Miśra is quoted as proof. In the commentary Vyāsa only mentioned its apara-

26 Vyvážlivost p. 159 sá bhāgavatacāryaśāstrinā m. tipic. spāśāc. n. 1a. saktānā

27. *Ibid.*, p. 349.

28. Ibid., p. 37. *śaṅkhaśatābhiḥ prāṇāḥ tad (śaṅkhaḥ) pratyakṣaḥ* c. 10. *śaṅkhaḥ* = 100.

29. *Ibid.*, p. 132

Id. 1001 p. 125. (emphasis added) (quoting *United States v. Gurnea*, 197 F.2d 1001, 1002 (9th Cir. 1955)).

11 1110 5 153





and a critique. An elaborate and formal explanation of the significance of the *Viśatpādīya* has been made in it. It has also related the views of others. The deep insight of the author in respect of yoga may be found in many places.

Swami Harharananda Aśvaka is the modern commentator of the *sāṅkhya-yoga*. He was born on 4-12-1889 and died on 12-4-1947. He was a regular practitioner of yoga. He stayed in the cave for long time and pursued yoga. He also wrote Bengali commentary on *Upanishads*.

### **Pātāñjalārṇhasya.**

*Pātāñjalārṇhasya* is a sub-commentary on the *Tattvayamārāṇḍī*. Raghavananda Sarasvati wrote it. It is very precise. The only words and sentences of the *Tattvayamārāṇḍī* have been used in it. It is a modern school.

There are many books of commentaries on the *Yogasūtra*. These are *Rājanāṣṭamī*, *Sāṅkhyabodhinī*, *Pratyakha*, *Yogaśāstra*, *Yogasiddhikā*, *Mamprabha*, *Bhāṅgānandya*, *Viśvadevī*, *Bhāṅgānandya* and *Yogasūtrāntarāṇḍī*.

### **Bhāṅgānandya.**

It is a book written by Bhāṅgānandya. It is also famous with the name *Bhāṅgānandya*. It is very simple, beautiful and pleasing to the readers. The views of the opponents are at first established and then these are refuted. As for example, in the last sūtra of *kriyāyoga*, the nature of soul explained by other Indian philosophies has been related by him and he made an high level explanation of soul established by yoga.<sup>41</sup> Sometimes very minute clarifications of yoga have been indicated in the *Bhāṅgānandya*. The discussion of the cogniser and cognised by the author testifies his grave and illuminating insight.<sup>42</sup> In his book Bhāṅgānandya has prepared the derivations of the technical and particular by meaningful words, such as, *samprāṇāta*, *śānta*, *virama* etc. The views of Bhāṅgānandya in respect of *vidyā* and *prakti* have seem to be erroneous.<sup>43</sup>

41. *Bhāṅgānandya*, pp. 76 ff. *samprāṇāta* and *śānta*.

42. *ibid.* pp. 117-118.

43. *Ibid.*, 2/23.

44. *Ibid.*, 1/17, 1/19.



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The scholars have determined the time of Bhoja from 1019 to 1054 A.D.<sup>44</sup> His life-story is available in the *Prabandhaottamam Bhajaprabandha* and *Aṅtikāvalī*. In some places of the *Rāmānjanḍa* alternative readings of sūtras are seen.

### Sūtrārthabodhinī.

It is written by Narayanaṭhātha. The book *Yogavuddhāntacandrikā* also has been written by him. The particular principle of *Sūtrārthabodhinī* is different from that of *Yogavuddhāntacandrikā*. The apparently contradictory views of *Tattvavivartanā* and *Yogvedāntika* have been synthesized by him. Not a particular view has been adhered to or refuted. Therefore, two different types of reasonings are available in his two books.

### Padacandrikā.

*Padacandrikā* is the shortest sūtra by Anantadeva. In this book the author has formulated the meanings of the words on the basis of *Bhāṣyavṛtti*. The words in some sūtras have been separated from their case-ending or compound. In some places of it he may placed the words of the sūtras in back or front order.<sup>45</sup> Anantadeva took the alternative readings of *Bhāṣyavṛtti* as authentic and alternative readings are found in some other places of his book such as *śaṅkaśānta* 1.53, *rudhiraśaṅkavānubandho* 2.9, *kṣapātātkāmayoḥ kṣapākrāntasāmyam* 3.53, *prakṛtyāpūrāt = prakṛtyapūrāvat* 4.2 etc. But there is no difference of meaning between the sūtras and the alternative readings. The number of sūtra in the *Padacandrikā* is much. But there is no new conception of yoga from these additional sūtras of Anantadeva. Anantadeva's time is the present century.

### Yogabodhākara.

It is a simple commentary on *Yogasūtra* made by Sadāśivendra Sarasvatī. In some places of this book different mantras have been classified,<sup>46</sup> the complicated theories of yoga have been simplified, examples are also cited for strengthening the subject matter in accordance with necessity.

44. *Rāmānjanḍabhāṣa* 2, p. 27.

45. *Padacandrikā*, 1/10, 1, 16.

46. *Yogabodhākara*, p. 43. *śaṅkaśānta* 1.53, *rudhiraśaṅkavānubandho* 2.9, *kṣapātātkāmayoḥ kṣapākrāntasāmyam* 3.53, *prakṛtyāpūrāt = prakṛtyapūrāvat* 4.2 etc.

Sadāśivendra Sarasvatī could not have lived in 18th century A.D. He was a great saint.

### Bhāvāganeśavṛtti.

Bhāvāganeśa wrote vṛtti on *Yogavārttika* named *Yogadīpikā*. It is also called *Bhāvāganeśavṛtti*. It is a very precise book. In it the meaning of the controversial words has been explained in accordance with the *Yogavārttika*. The significance of the *Yogavārttika* has been highlighted by Bhāvāganeśa precisely in some places, but in other places elaborately. In many places of this book mention has been made of opinions and counter-opinions of others available in the commentaries on the *Yogasūtra*.

Bhāvāganeśa was a disciple of Vijayadevika and thus they were contemporary. So he lived during 10th century A.D.

### Maṇiprabhā.

Rāmāṇdayata's *Maṇiprabhā* should be considered in the form of *Prasādhā* too.<sup>47</sup> With a view to explaining the meaning of the commentary simple and interesting sentences have been used in the *Maṇiprabhā*. After quoting the extracts from the *Yogasūtra* the meaning of the sūtras has been again made crystal. In cases of controversy even it has been taken up from *Tattvavārtikā*.<sup>48</sup> This is clear that the author was influenced by *Tattvavārtikā*.

Rāmāṇdayata was a pupil of 11th A.D.

### Nāgeśabhinava's Bhādyogasūtravṛtti.

The language and style of this book is similar to *Yogavārttika*. From the view-point of conclusions this book is the medium for that of *Yogavārttika* and *Tattvavārtikā*. It has ratified and modified, related and accepted the opposite

47. *Maṇiprabhā*, p. 1.

pratiṣṭhāpāyāṁ sūtrakṛtāṁ prasaṅgāyā

vyākhyāyāṁ muninā bhāṣyaktāṁ ca bhāṣyāḥ.

bhāṣyāyogam yogasūtrāṇiprabhāṣayam

śāstrāṇāṁ vidyayām yathāmatāṁ ca

48. 1) *Maṇiprabhā*, p. 35. āśāṅkaśāstrāṇāṁ bhāṣyāṇāṁ uktāṁ vyākhyāyāṁ bhāṣyāṇāṁ

2) *Maṇiprabhā*, p. 35.

3) *Tattvavārtikā*, p. 203. prajñāpāramitāyāṁ buddhikāraṇāṇāṁ avyākhyāyāṁ bhāṣyāṇāṁ





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views of Vijnanabhikṣu and Viśva-pati Miśra. It is thus known that Nagesa-bhāṭa was a distinguished and independent thinker.

The time of Nagesabhāṭa was the last part of 16th century A. D. or the first part of 17th century A. D. Many books on philosophy were written by him.

### **Yogasiddhāntacandrikā.**

1. *Yogasiddhāntacandrikā* written by Narayana-tīrtha is fundamentally an original work. No influence of the preceding teachers is available. Many doubtful matters like the nature of yoga, the nature of slumber, discussion of āśaṅga-prāṇāyāma have been simplified in it in the question-answer style. Both the bhūktiyoga and the bhāvanayoga are described here. There are descriptions of some new matters like saktakarma, saktakra (kuṇḍalant sakti) and avasthā-theory. These matters have not been properly brought to light in any other book of yoga. The words viśaya 1.15, samjñā 1.15, puruṣakhyātiḥ 1.16, upaśab 2.26 employed by Patañjali have been elaborately discussed and their necessity and importance highlighted by Narayana-tīrtha. He has searched for the kriyayoga, caryayoga, karmayoga, bhāvanayoga, mantrayoga, pūrṇayoga, ādhyatmayoga, ākṣayayoga, brahmayoga, śivayoga, sūdhayoga, śaśanayoga, śaśayoga, dhyānayoga and pūrṇabhaktiyoga in the *Yogasūtra*.<sup>49</sup> This book of Narayana-tīrtha is available upto third volume of the fourth pāda in published and unpublished form.

The time of Narayana-tīrtha is seveneenth century A. D.

Below are given my some books of commentary on the yoga philosophy of Patañjali are available. These are as follows—

1. Udayaśampkara's	...	Yogasūtravṛtti
2. Umāpati's	...	Yogasūtravṛtti
3. Narayana-bhikṣu's	...	Yogasūtrarthaguḍhārthaśvotikā
4. Jñānaśānda's	...	Yogasūtravṛtti
5. Bhavadeva's	...	Pratibhābhiniṣaṅghaṣya
6. Bhavadeva's	...	Yogasūtravṛtti-ppara

49. *Yogasiddhāntacandrikā* 4.3.2.

nidulhy (samdhi) nīkṣānāntānāṁ (mānasa) (yog) ॥ 1.15 ॥ (mānasa) (sādhana) (4) Kriyā-yoga ॥ १ ॥ pūrṇabhaktiyoga ॥



7	Gaṇeśa Dikṣit's	Pātañjalavṛtti
8	Mahadeva's	Yogasūtravṛtti
9	Rāmānuja's	Yogasūtrabhāṣya
10	Vṛndāvanāśūka's	Yogasūtravṛtti
11	Śivasamkara's	Yogavṛtti
12	Nadāyana's	Pātañjalasūtravṛtti
13	Śrīrāghavanandayati's	Pātañjalarahasyaprakāśa
14	Haladeva Miśra's	Yogaśāstrīpika
15	Svāmīnārāyaṇa's	Khaṇḍasāhitya
16	Svāmīhariprasāda's	Yogasūtravṛttibhāṣya

Besides these many other books were written in other languages on the Pātañjalayoga.

### CHAPTER III

## CHARACTERISTIC OF YOGA : THE UPANISAD AND PĀTAÑJALA YOGA

The upanishads are the principal current of Indian philosophical thinking and the main stay of all philosophical thought. In fact the upanishad is a spiritual mānasa lake from which the streams of knowledge are continuously flowing in this world purifying the hearts of all the philosophers of this earth for the welfare of human beings.

A feeling of uncertainty is inherent in the upanishads in such a seed form that it is inexplicable and unspeakable. It can only be accepted through a particular livelihood.

The yoga—its style of practice and different divisions have been described in the upanishads. There is no such upanishad among the one hundred and eight available numbers in which yoga whether briefly or elaborately has not been discussed. The spiritual learning of the upanishads is based on the soil of yoga. The upanishad is the base of emancipation. Emancipation is impossible without transcendental knowledge and transcendental knowledge can not be attained without yoga. It appears that the yoga has an interrelation with the upanishads. Yoga is admitted as the best means for self-realisation.

Every Sanskrit success or failure has its own particular characteristic. The succession of Sanskrit is also connected with some particular type of style or method. It is one of the prime characteristics of the sequence of Sanskrit that it first presents an extract before the analysis of the subject matter. It is also seen among ancient authors that for presenting an identification of some prominent matter they speak of its neutral character first. It is the easy method to cause the enquirer understand the matter. In some unknown matter a person naturally has some query. And he likes himself to be illuminated on that matter very soon. If the reader can have some preliminary knowledge of that fact at the outset then he may be enthusiastic to get the clarification of next step and thus the whole matter can be easily understood by him. It appears that this point of curiosity is sustained in the series of









there is sorrow and distress to the mind is not attached to that thing. Even the mind becomes masterless. So to get rid of this illusory world the mind should be kept under control. So long the mind remains restless it can not get pure happiness. When the mind becomes quiet it is dissolved in the supreme entity and it can not enjoy its own joy. It is called the state of freedom of the mind. The mind destitute of this material world can restrain completely. This type of yoga is such a practice which helps the mind to be free from masters and restlessness and thus it dissolves in the supreme being.

According to the *Sandhyopaniṣad* every activity but restraint of the mind from its functions is not the action leading to ultimate emancipation called knowledge. The mind without its functions is what is called restraint of the action of mind. Motion is the nature of mind. In every moment action is going on in mind always. And the actionless state of mind is yoga. As the fire itself extinguishes when the fuel is finished, so also the mind is dissolved in its source after the faculty of mind terminates. The mind is this world, all the superstitions of this life and the lives following remain accumulated in mind. So long the mind does not get emancipated the desire of this material world does not leave. So being destitute of the faculty of mind, all the good and bad actions of the devotee become destroyed and the whole of this illusory universe ends to his view.

Having read the extract in which the characteristic of yoga is indicated a question naturally arises why the pronoun 'tad' has been used at 1. The answer of this question is available in the following line of the *Sandhyopaniṣad*—

\* There are two means for destruction of mind 1. yoga 2. knowledge.<sup>10</sup> The pronoun is used only when the noun is first used. In this upaniṣad the word *vidyā* was used first and then the word *tad* has been used instead of *vidyā*.

Again doubt arises what is the significance of the word *nirā* here? The yoga philosophy does not admit the creation and destruction of anything. Sāṃkhya and yoga both hold identical views. Like *śaṅkara* a *yogin* also believes in the theory of *parināma* and not the theory of *vikalpa*. According to this theory there is neither any creation of any matter nor any annihilation. In time these appear again disappear. In the third century A.D. when the founder of Patanjali's yoga philosophy and in the 4th century in the theory of *śaṅkara* has

10. *Sandhyopaniṣad*, 1.40 *dvau kramau cāraṇaḥ yogo bhāvanā vidyā*.

been presented. It appears that here in the *apamśad* also the word *nāśa* has been used for the purpose of simplification of the matter.

According to the *Kathopanishad* yoga is the quiet condition of the sense organs. The sense-organs always get attached to their own objects. This is called the restlessness of the sense organs. The act of divesting the sense organs from their own objects is the actionless position of the organs. Then all the mind, intelligence, five sense-organs of knowledge, five sense-organs of action etc. become controlled. The material world is only perceived by the sense-organs and not the inner soul. So when the sense-organs become inactive the mind, *prajna*, is attached to brahman and all the desires and doubts of mind are removed. In this way men attain brahman and become immortal. It is mentioned in the *Kathopanishad* that the man whose sense-organs are not inactive can never attain the supreme soul.<sup>1</sup>

According to the *Akṣara* *Samudra* sensation of no other thing save the only dual soul and supreme soul is yoga. All the sorrows and trouble disappear when the mind is austere. The mind of the devotee is dissolved in the soul. After dissolution of mind, truth only remains. The dual attitude of the devotee finishes and though he is found involved in outer deeds, he becomes introspective.

In the *Māndūkya Upaniṣad* it is said that yoga is the union of the mind and soul after separation from all types of thinking. The *Upaniṣad* mentions that the supreme soul exists in two types of soul—*prajña* and *steya*. The *prajña* is the inner soul and the *steya* is the outer one. When the mind of the devotee becomes concentrated his sense organs also become inactive. This can be done with the help of practising yoga.

According to the *Yogabhairavapurana*, the combination of the dark spirit and gross elements (bhūva, bhuva and caleda) individual soul and the supreme soul etc. is called yoga.

The song has a very pretty human sound. The letter has the same to be heard as only a few notes. In devotional thought, the process of the music seems to be a good for nothing system. In the way when the two voices (the and piano) begin to sing together and the piano starts

1) Kalliopeanid, 6 2/24

Երկրորդ հարցը վերաբերում է Երևանի քաղաքի և Մարտիրոսի  
 անվան Մանկավարժական ինստիտուտի մասին:



to ascend the vein *sumudā*, it is called the connection of the sun and the moon.

*Viśva* is said to have been the form of white and it is auspicious. The colour of *raśa* is red which represents *viśva*. Their union is possible with great difficulty. *Viśva* is the moon and *raśa* is sun. There are to be united for purification of impurity. Their union is also known as the union of *Siva* and *Sakti*. By practice of yoga the *apana* goes upward and unites with the circle of fire. At this the fire becomes more extensive. Seared by the fire the *kundalini* which was in *viśva* enters a circle of *sumudā*. The strength of *kundalini* goes up and pervading the joined joined *Brāhma*, *Viśva*, *Rudra* and also the *śaśvata*. The *kundalini* at last reaches *śaśvata*. Here it dissolves with *Śiva*.

### The characteristics of yoga of Patañjali

The definition of yoga available in the *Yogasūtra* of Patañjali is as follows: *yogaḥ citta-vṛttinirodhaḥ*. Yoga is the austerity of mind. For the cause of employment and restraint of the faculty of mind, five grounds have been mentioned: *kṣipta*, *mūḍha*, *sikṣipta*, *ekāgra* and *niruddha*.

Here doubt arises how possibly a single mind has five different grounds. The answer is, as the mind is influenced by the three qualities, it may have five grounds. The *kṣipta* condition is influenced by *rāga* quality. The *mūḍha* has the influence of *taṇhā* quality. The *sikṣipta* condition of mind is pervaded by *satva* quality but a certain amount of *rāga* is also perceptible. The *ekāgra* state possesses only *satva* quality. The *niruddha* state of mind is devoid of these three qualities. Here in this stage of mind the *asamprajñāta* meditation can be reached. *Citta* is something accumulated embodiment of mind, intelligence and ego. After forsaking its particular nature, shape or form when the mind assumes separate nature and form, it is called the panorama of mind. The mind attaches to the matters and assumes the forms with which they are closely connected. For instance, if the mind to be matter is called faculty of mind. Large are the numbers of the faculty of mind. Every

### 12. *Dhyānabindopaniṣad*, 44.

*bandhaḥ siddhantāḥ saktir bandhaḥ siddhantāḥ siddhantāḥ*

### 13. *Jayākhyanopaniṣad*, 31/4.

*buddhir mātāḥ siddhantāḥ siddhantāḥ siddhantāḥ prakāśaḥ*





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ment of these three and dissolve, and these are divided into five units.<sup>14</sup> Restriction of motion of the mind is a particular mental condition which is fit to meditate on. Patañjali speaks of two types of yoga: *samprajñata* and *asamprajñata*.

Here doubt arises if partial restraint of faculty can be termed as yoga, then of five grounds of mental activity *ksipta* etc. if the restraint of the faculty is made in the first three grounds, can it that case the restraint of faculty made at the *ksipta* etc. condition of mind be termed as yoga? The proper restriction of the first three conditions of mind cannot be termed as yoga because in order to practice yoga for the purpose of achieving a state of mind will be fruitless, therefore there may be the too wide laxity in definition.

With a view to averting this too wide laxity in definition as well as preparing a common definition of yoga, some commentators felt it necessary to alter the definition of yoga as *Yoga uttara* or *utthāra*. Here mention may be made of the names of Vacaspati Mishra, Vyāsaśrībhikṣu and Nagesabhatta among others.<sup>15</sup> They tried to present some purified technical terms of yoga in front of people after considering it from their own perspective. They were, however, successful in their own way.

#### Comparative study of the definitions of yoga found in the Upaniṣad and Patañjali

The word *Yoga* has been formed by the root *yuyaj* with the suffix *gha* in its original meaning and having the derivation as *yuyate anena*. Its meaning is to be connected or united. But diverse are the meanings of the word *yoga* employed in different places. The word *yoga* has been used in the Upaniṣads to mean connection, but Patañjali has used the word *yoga* which is different from the original meaning, i.e. connection. The authentic commentators of yoga philosophy, Vyāsa say *Yogaḥ samādhiḥ*. In case one goes to the derivation of the word *yoga* as mentioned here doubt arises that *yoga* is the principal word, but *utthāra* is partially. *Utthāra* can not be the whole meaning of the word *yoga* because it can be accepted.<sup>16</sup> Here the commentaries say *Yogaḥ samādhiḥ* and *Yogaḥ samādhiḥ*. *Yoga* is possible in every ground of mind but not *utthāra*. In this way the consonance of *yoga* and the purified concept of mind is found.

14. *Yogaḥ pratyakṣaḥ pramāṇavyavasthāḥ aḥ kalpanāḥ ānāyāḥ*.

15. Cf. Vyāsaśrībhikṣu, *Saṅgasyaḥ śāstraḥ*, *Yoga* through



In the yoga philosophy of Patañjali description of god is not available. But why did Patañjali use the word *god* in connection with yoga? In the *Upanisads* a lot of acts of devotion to god are mentioned in spite of that why did Patañjali not explain yoga in the sense of connection?

In his yoga philosophy Patañjali has enumerated that the path on to god is the means of emancipation for all the three types of *sādhaka*. Thus as god has been described as the means, so Patañjali has not mentioned yoga in the sense of connection. But this is not correct because the act of realization of god as a means of yoga as well as yoga meaning connection have been accepted even in the *Upanisads*.

During the time of the *Upanisads* there were many sages who used to perceive the individual soul and the supreme soul. At that time the common people also possessed firm belief in god. The social atmosphere of that time was favourable in this regard. Thus there might have been use of yoga in the meaning of connection. Gradually the social condition has been changed and at the time of philosophical works there remained no favourable atmosphere to accept yoga for connection. So with a view to introducing yoga in a simple manner to the common people Patañjali employed yoga in the meaning of meditation.

The social condition during the time of the *Upanisads* was calm, quiet, fair and filled with the belief in god. Even in the house-hold life the people used to engage themselves in worshipping god. But later when the philosophical works took their firm grip in the society people started to lose their belief in god. They started over their belief in reasoning and practical matters. This is why Patañjali had perhaps employed the word yoga in the sense of meditation. He did this for the fulfilment of the authenticity and utility of yoga which had conformity with social environment of that period.

A definition should not be too wide or too narrow. But the definition of yoga available in the *Upanisads* does not abide by this rule. The reason is that the *Upanisads* are written both in prose and verse style. But the yoga philosophy

16. *Yogasūtra*, 2/21. *radar-ha-eva-dītyasyaiva*.

17. *Ibid.* 1/24, *kṛtsakarmas-pokasasat-āparomīśaḥ-puṇ-śaviteśaḥ-āvaraḥ*.

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sophy of Patanjali is written in *śūtra* style and therefore conformity with the above rule is possible.

The same characteristic of yoga which is available in the *Saṅkhyopaniṣad* can also be found in the yoga philosophy. It therefore appears that Patanjali was influenced by the *Saṅkhyopaniṣad*. In the *Saṅkhyopaniṣad* the word *citta* was first used before giving the definition of yoga and the word *tad* was used in definition instead of *citta*. In Patanjali's yoga philosophy the word *citta* has been used in place of *tad*. The word *rodhah* is seen in the *Saṅkhyopaniṣad* while defining yoga and Patanjali used the prefix *m* with it and used the word *mrodhah*.

In some places of the *Upaniṣad* the knowledge of individual soul and supreme soul has been called a yoga, but in other places the union of these two types of soul has been termed as yoga.

Combination of two or more in one is yoga. Here question arises as the light and the dark are quite opposite to each other, so a consciousness and unconsciousness is opposite in character. The union of these two is never possible by yoga. But such a doubt is improper because the opposition of the veer and the seen is an apparent separation only. So long the mirror remains transparent the conscious and unconscious appear as opposite objects. Through the grace of perception when intellect becomes transparent the realisation of such type seems improper. The conscious veer never becomes perceived, but due to ignorance it appears to be unconscious. Though these are existing opposite in view yet these are not practically opponent in character. It is only difference of manifestation of one thing. That which is conscious manifests in the form of unconscious. The union of individual soul and supreme soul in the form of yoga is easy and very natural and there is no scope of doubt. The distinction of individual self and supreme soul is only manifestation of a consciousness of ignorance that it appears in this way. If ignorance is destroyed the distinction also disappears and there remains nothing except the supreme being. And the mingling of all visible materials with the single undivided and glorious supreme soul is yoga.

The characteristics of yoga advocated by Patanjali has conformity with the characteristics of yoga as they are mentioned in the *Upaniṣad*. A darkness gets illuminated in the sun, a darkness gets illuminated by the rays of sun, that is the faculty of mind is destroyed by the rays of self-exposed brahman. The activities of mind are only a cover of ignorance. After the

union of self and brahman ignorance totally disappears. As such the faculty of mind, for which division appears, becomes obstructed. So the activities of mind are surely blocked at the appearance of yoga. This is why Patanjali has defined yoga as *cittavṛttinirodhah*.

### Characteristic of yoga available in other works.

The characteristic of yoga according to the *Yogasūtra* is as follows. When a man forsakes all his thinking, that dissolved condition of mind is called Yoga.<sup>18</sup> In the *Yāgyavalkyaśākhā* it is said, connection of individual self and the supreme soul is yoga.<sup>19</sup> The meaning of yoga in the *Yogasūtra* that is the means of crossing of this ocean of universe. According to the *Śrīmadbhagavadgītā* unattachment in deeds is called yoga. This is why in both accomplishment and non-accomplishment of deeds the sage feels the same realisation.<sup>20</sup>

The meaning of the term yoga is the union of self and brahman. When the sage comes to realise that there is only the existence of god and no other thing that is yoga. The word yoga is used as there is union with god, and the means by which this union is performed is also called yoga. But in this case the word yoga is used in secondary meaning. The word yoga in hathayoga, rajayoga, mantrayoga etc. has been used in secondary sense. Yoga is the process of concentration with the help of which union between the self and the eternity becomes possible. According to the *Advaitasiddhānta* the knowledge of deity by which the nature of individual soul and supreme soul can be known is called yoga.

All types of accomplishments depend on concentration of mind because without concentration of mind no work can be completed successfully.

18. Cf. *Yogasūtra*, *sarvavaiśarādyogaḥ evaṁ hi yoga ucyate*.

19. *Yāgyavalkyaśākhā*, 1/44,  
*samyoga yoga ity uktō jivātmanāparamātmayor*

20. *Yogasūtra*, 6/1/13,3,  
*sarvasaṁgrahāṇaḥ yuktiḥ yogasādhanaḥ karmate*

21. *Śrīmadbhagavadgītā*, 2/48,  
*yogasādhāḥ kuru karmasu samyagāḥ cāktva jitvā vijayā  
vuddhvasiddhīyau samo bhūtvā samatvaṁ yoga ucyate*.





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Now a days yoga is going on the scale of this word. Practice of yoga is seen in many place. In spite of that chaos provides the society in modern times. The reason is that now a days the out show of yoga is practised. Yoga is not only some apparent yoga exercise. It is not only a physical, an ethical or a spiritual meditation. To give the name yoga to any one of them is not correct. Yoga is that by which the physical, mental and intellectual strength of the devotee is expressed and at the end he is emancipated from the clutch of this painful world.



## CHAPTER IV

# THE NATURE OF YOGA AND ITS MEANS : UPANIṢAD

Different types of yoga have been mentioned in pursuance of the quality function and manner of human beings. Though varieties of yogas are there, yet these are correlated. The following are the varieties of yoga mentioned in different upaniṣads.

According to the *Triśekhībrāhmaṇopaniṣad* yoga is divided into two— 1 jñānayoga, 2 karmayoga. The *Yogatattvopaniṣad*, *Yogarājopaniṣad* and *Yogasūtrhopaniṣad* divide yoga into four varieties—1 mantrayoga, 2 layayoga, 3 hathayoga, 4 rajayoga. *Śvetāśvatatopaniṣad* speaks of dhyanayoga<sup>1</sup>. According to the *Varāhcopaniṣad* there are three types of yoga— 1 mantrayoga, 2 layayoga, 3 hathayoga<sup>2</sup>. Eight types of yoga have been described in many upaniṣads.

In the *Advaitatīrthopaniṣad*<sup>3</sup> and *Māṇḍūkya-brāhmaṇopaniṣad*<sup>4</sup> yoga is divided and sub-divided in the following manner:

1. *Triśekhībrāhmaṇopaniṣad*, 23,  
jñānayogaḥ karmayoga ity yogo dvividhaḥ malah.
2. *Yogatattvopaniṣad*, 19,  
yogo hi bahudhā brahman bhidyate vyavaharataḥ :  
mantrayogo laya<sup>5</sup> caiva rajayogaḥ ath rajayogataḥ "  
*Yogarājopaniṣad*, 1/2,  
mantrayogo laya<sup>6</sup> caiva rajayogo hathas tathā  
yogas caturvidhaḥ prokto yogibhis tattvadarsibhiḥ  
*Yogasūtrhopaniṣad*, 1/29,  
mantra layo hatho rajayogo nārāyaṇakāḥ kramas  
eka eva caturdhyam mahayogo bhūdhīyate.<sup>7</sup>
3. *Śvetāśvatatopaniṣad*, 1/3,  
te dhyanayoginugatā apānyā devatmaak-ṇi vāgūpar nigūḍham.
4. *Varāhcopaniṣad*, 1/10,  
nīḍmadhyanantreṣu kramān mantrān layān tīrtham  
layamantrahatthā yogo yogo hy asti agasanyutaḥ<sup>8</sup>.
5. Cf. *Yogatattvopaniṣad* 3. *Sandhyopaniṣad* 11. *Māṇḍūkya-brāhmaṇopaniṣad* 1/1.  
*Jābāladarśanopaniṣad*, 1/3 etc.
6. *Advaitatīrthopaniṣad*, 1,  
tad yogam ca dvividhā viddhi pūrvottarasūdhīmanasā  
pūrvam te tārakam v dyot amānaskāṇṭatāḥ uttaram  
tai tārakam dvividham gūḍhī-tārakam amūrtī-tārakam.
7. *Māṇḍūkya-brāhmaṇopaniṣad*, 1/3, same as above.



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### 1. tārakayoga and 2. amānaskayoga

Tārakayoga is divided into two varieties :—

1. mūrtitāraka, 2. amūrtitāraka

### Jñānayoga

Engagement of the mind for the good of self is jñānayoga. In other words, the endeavour to make the mind free from bondage is jñānayoga.<sup>8</sup> All matters regarding ātman can be easily known by jñānayoga. That complete knowledge is called jñānayoga which can be acquired through meditation. The meditation is to be attained by the practice of yama, niyama, haṭhayoga and rājayoga. The covering of ignorance is destroyed by jñānayoga and thus after the development of wisdom and intelligence one can have the knowledge of supreme soul.

There are two divisions of jñānayoga—indirect knowledge and direct knowledge. The knowledge gathered by study of the scriptures, thinking and reasoning is called indirect knowledge. But the knowledge acquired by the union with the supreme soul is direct knowledge.<sup>9</sup>

### Karmayoga

The act of engaging the mind always into the works supported by the scriptures is karmayoga.<sup>10</sup> The action without desire and doubt is karmayoga. The meaning of niskama is something devoid of material desire. The work which is performed only for attaining god is called action without any desire. So the work done with a mind attributed to god is karmayoga. By karmayoga impurity is destroyed mind gets its purity and becomes crystal, and expertness in deeds brings prosperity. Marching towards that path is called karmayoga, the path which has been directed right by the śruti, smṛti and other sacred books.<sup>11</sup>

8. Triśikhibrahmaṇḍopaniṣad, 26.

yat cittaśya saśaṭam arthe śreyase bandhanam  
jñānayogaḥ sa viśeṣyaḥ sarvaśaś dūhikarāḥ sivaḥ

9. Yogapradīpa, p. 28. dvividyā jñānayogaḥ ca parokṣo' hy aparokṣakaḥ

<sup>10</sup>—trāṇayogaḥ parokṣo hi śaṅkātkaṇḍo parokṣakaḥ ||

10. Triśikhibrahmaṇḍopaniṣad, 25. karma kartavyam ity etā vākyāḥ eva karmasu |  
bandhanam manaso nityam karmayogaḥ sa ucyate ||

11. Yogapradīpa, p. 27,

yat śāstraikaṁ karma śāstraikaṁ yat śāstrāntropakṛtam anekarūpam |  
tatyādiḥśbedas (śāyo vyaśāśvan tat karmayogaṁ pravadaṁ) dhīśāḥ |

**Mantrayoga.**

This universe is basically formed of nama and rupa. Due to nama and rupa, the beings become entangled in ignorance and get themselves bound in worldly matters. The scholarly say that the ground on which a man falls down works as a support for his getting up. So, the nama and rupa bind the creatures in this world and these again help men to get rid of the bindings of this universe. The *Yoga-khapanisad* describes mantrayoga in the following manner—

The breathing soul comes out with a ha ira sound and again enters into with a sa kara sound. In this way every living being prays always ha ma ha ma.<sup>12</sup> By the grace of preceptor ku labh wakes up and after penetrating the circles, it ascends the susumna. As a result a prayer of so ham continues. It is known as mantrayoga. Through mantrayoga meditation and respect also become generated. No worship gets fruition without respect.

The practice of mantrayoga with concentration of mind makes the mind free from garbage. Dissolution of the mind by prayer of mantras is mantrayoga. In the book of yoga there are sixteen parts of mantrayoga—bhakti, suddhi, isana, parāṅga evana, āra dī, om, a, divyadesasevana, prāṇakriyā, mudrā, tarpana, havana, bhā, vama, ispa, dhyaṇa and samādhi. **Laya yoga.**

Laya yoga is the dissolution of mind. It is a different type. The worship of the supreme lord in moving, sitting, eating, lying that is in every condition is called laya yoga.<sup>13</sup> That is known as laya yoga<sup>14</sup> when on the thought of nothing or on hearing the sound the mind is dissolved.

It is mentioned in the *Yoga-khapanisad*—when the individual soul and the supreme soul assume oneness the mind also dissolves. When the laya yoga

12. *Yoga-khapanisad* 1.130  
 bhakcepa bahirgat sakareṇa yati parāṇ  
 bhāyāḥ setumantre yata sarvāt nāḥ ca japaḥ

13. *Yoga-khapanisad* verses 23-24  
 layayogāḥ citta layaḥ kṛmāḥ parāḥ  
 gacchāṇy teṣāṃ svāpān bhūṣaṇa dhyaṇaḥ sūkṣmāḥ  
 āra dī a laya yogaḥ sya

14. *Yoga-pradīpa* p. 16  
 sūnyābhāvaḥ āyāḥ sūnyābhāvaḥ bhāva  
 māno yati vlayaḥ yati laya yoga yato bhāva  
 sūnyābhāvaḥ sūnyābhāvaḥ bhāva  
 bhāvaḥ sūnyābhāvaḥ sūnyābhāvaḥ





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arises the breathing soul becomes motionless. When the layayoga is achieved the joy of self-realisation can be attained.<sup>15</sup>

The human body is formed like this universe. Like this universe which is a creation from the strength of brahman, the human body also contains stars, planets, gods, prakṛti, puruṣa, fourteen worlds, pilgrims and holy places. By the knowledge of body the knowledge of brahman can be acquired. After getting the knowledge of human body with its power dissolution of prakṛti with puruṣa by the practice of yoga is layayoga. The puruṣa remains at sahasrara and the kandālini, or prakṛti remains asleep at ādharapadma. It is due to its unconsciousness that the creation in this world takes place. Wakening of the kandālini power by the practice of yoga and then crossing of six circles and three knots and at last after reaching the sahasrāra, mixture of the kandālini with supreme Śiva is layayoga. The description of layayoga is available in the *Yogabījopaniṣad*, *Yogakūṭopaniṣad*, *Yogatattvapaniṣad* and *Yogakūṭastopaniṣad*. It is mentioned in the *Yogabījopaniṣad* that 'Kṛṣṇa-dvaipāyana and other sages attained layayoga after dissolving their mind in the nine circles.'<sup>16</sup>

The yogi should sit in siddhāsana style with vāṇavīmudrā and hear the sound (nāda). At the beginning of this practice different types of sound are heard. At first the sound of nāda imitates the sound of waterfall, cloud and ocean and at the end the sound of bee, lute and flute can be heard. At the medium stage the nāda like the sound of bell can be heard. By continuous hearing of nāda, the mind dissolves into it. Such a mind never gets attached to the worldly desires. This state of mind attains brahman. This stage is the supreme feet of Lord Viṣṇu. Gradually the sound stops and the mind and soul dissolves in brahman. Thus it attains emancipation.<sup>17</sup> There is no āsana equal to the siddhāsana, no bala equal to kumbhaka, no mudrā equal to khecarī and the search of nāda is the only means for the dissolution of the mind.<sup>18</sup>

15. *Yogakūṭastopaniṣad*, 1:135, 136.  
 tad a-kṛte vādite brahmanā cāham yataiścaśraṇam  
 pavanāḥ sthāyāṁ āyāt āyagaulave-katā  
 layāi samprapīṣate śaṅkhyāṁ svatīrṇānandam param padam /

16. *Yogabījopaniṣad*, 45.  
 kṛṣṇadvaipāyanādyaḥ tu vādito layayogī tad  
 nādaṁ eva cakreṣu layayā kṛtsva mahānibbhaṭṭam

17. *Nāda-bindūpaniṣad*, 33-50.

18. *Śivasaṁhitā* 5:45.  
 nādanāṁ siddhasādhakam na kumbhakaśāntanam balam /  
 na khecarī samā mudrā na nādasādhakā layaḥ /

**Kundalinī**

The kundalinī power covers the path of brahman. It remains asleep at the door of brahman where the sage prays with a purified mind. According to the *Advayatārakopaniṣad* - "In the suṣumnā there is a very minute kundalinī power like a lustrous golden thread. When it is seen by the mind, all sins of a man disappear and he becomes emancipated." Kundalinī power is lustrous and very minute like the fibre of the lotus-stalk. It lies on the brahman-hole in a folding style.<sup>19</sup> The kundalinī lies at the mañdhārā in three circles having the form like snake. So long it lies down, the creature remains ignorant as the animals.<sup>20</sup>

Kundalinī is the repository of all types of yoga. If kundalinī is not stirred up all actions become fruitless. Where is the residence of kundalinī? What does it do? It is described in the *Śaundaryalaharī* - The nectar, oozing out of the last point of the pair of feet, is sprinkled in the universe. After preaching the knowledge of supreme among people, the self attains its own place. Then making the own self like a snake it sleeps in the depth of the kulakundā.<sup>21</sup>

The soul resides in a body as a symbol and it is the representative of brahman. The nature of this soul that discharges function upto the stage of spiritual thought, is named as kundalinī. This kundalinī leads the human being with its individual form. When it conducts and guides the whole of this universe, it is known as mahakundalinī. This kundalinī remains asleep among the common people; the person desirous of salvation, makes the mind and body purified by practising yoga and awakes the kundalinī power by prāṇāyāma. This kundalinī should be stirred up with rigorous practice till it ascends the suṣumnā. When this power ascends up after perforating three

19. *Advayatārakopaniṣad*, I,

śannadhye tad itkopamānakānyā mñṣṇasūtravat sukṣmāṅgī  
kundalinī, pra-uddhātā tāṁ dṛṣtvā manasava narah  
sarvaparivāśādyorā mukto bhavati

20. *Yogakundalyupaniṣad*, 1/42-43,

śaktiḥ kundalinī nāma vīṣṇurūpā śubhā  
mūlakaṇḍam phanāgreṇa dṛṣtvā kamalakaṇḍavat  
mukheṇa pūṣṇaṁ samābhya brahmāraṇḍhrasamanvitā,

21. *Cheraṅgasaṁhitā*, 3/49-51.

22. *Śaundaryalaharī*, 10.



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knots and six circles, the devotee can realise more and more understanding, strength and joy. When the kundalinī reaches sahasrara, it stops its advancement. Here Śiva and Śakti unites.<sup>23</sup> This kundalinī controls all the thousands of veins in the body by six circles.

According to the upanishads, there are seventy-two thousands of veins in human body of which ten are principal. These are as follows: ida, piṅgalā, sūsumnā, gandharī, hastihvā, pāsā, yasasvinī, alambusā, kuhū and śaṅkhinī. It is said in the *Asvinsopanishad* that the veins are of red, black, white and brown colours. According to the *Bṛahmapurāṇad* there are fourteen principal veins connected with fourteen gods. There are descriptions of ten principal veins and the place in the *Yogakundaliṇīyupaniṣad*. Ida is placed in the left part of the body, piṅgalā at the right and sūsumnā is placed between these two. Gaṇḍharī is in the left eye, Hastihvā in the right, pāsā in the right ear, and in the left ear yasasvinī. Alambusā remains in mouth, kuhū at the penis and śaṅkhinī at mūrdhā.<sup>24</sup> The *Jubbādatasampaniṣad* describes fourteen principal veins elaborately.<sup>25</sup>

Śaṅkara is the god of sūsumnā, Viṣṇu of ida, Brahmā is of piṅgalā, Sarasvatī of Viśat, Pura of pāsā vein, Viṣṇu of varuṇā, Bhāskara of yasasvinī, Varuṇa of hastihvā, Varuṇa in the form of water of alambusā, Kṛudhā of kuhū, Moon of śaṅkhinī, Prajapati of yasasvinī and Agni of vāyodarī.<sup>26</sup>

The two veins gandharī and hastihvā are situated in two eyes, pūṣā and alambusā in two ears, the great vein sūra is situated at the centre of the two eye-brows. The vein vāyodarī devours four types of food. Sarasvatī reaches till the end of the tongue. Rakā drinks the water of the vein. The face of śaṅkhinī moves downwards. Three veins having down-motion from navel remain downwards. By kuhū easement of stool is performed and by vāruṇī the urine. The vein called cetrā discharges semen.<sup>27</sup>

The ida and piṅgalā get united above the centre of the eye-brows. The sūsumnā also mingles there. Thus this place is called trivenī, i.e., the meeting place of the three. These three veins are called Gangā, Yamunā and Sarasvatī.

23. *Yogakundaliṇīyupaniṣad*, 1.6-7.

24. *Yogakundaliṇīyupaniṣad*, 16-22.

25. *Jubbādatasampaniṣad*, 4.4-10, 13-23.

26. *Ibid.*, 4.35-39.

27. *Varābhopaniṣad*, 5.22-26.



The man who makes his own soul to take bath in that trivenī by the power of austerity can easily attain emancipation.

The three veins śā, pingalā and suṣumnā start from mūlādhāra. There lies the path of breathing soul. The six circles lie inside the minute and illuminating suṣumna. This suṣumnā is the best pilgrimage, supreme prayer, absolute meditation and ultimate resort.<sup>28</sup>

### Description of Sateakra.

The idā and pingalā, in the long path from the spot of their origin to destination, unite with each other at the outside of the backbone at five places. In the places of their meeting there are six circles in the suṣumnā inside the backbone. The six circles are as follows—

1 mūlādhāra, 2 svāsthāna 3 maṇḍapa 4 anahata 5 viśuddha, 6, ājñā

### Mūlādhāra Cakra.

The mūlādhāra cakra lies between the testicle and penis. It is the place of Śiva in the form of being. In this very place resides the absolute strength kuṇḍalinī. The mūlādhāra circle is triangular. This cakra is also known as brahma cakra<sup>29</sup>. There is the base of kāmārūpa who gracefully fulfills all desires<sup>30</sup>. There is a lotus with four petals in the mūlādhāra cakra. In these four petals four letters are written—vam, ciṁ, sam sam. Lam is the seed of this circle. Ganeśa is its god. Its strength is dakṣiṇī and the presiding deity is Brahmā. At the centre of this triangle and at the bottom of the backbone there is a penis like the bud of a flower. There is a rift in it which is called the mouth of suṣumnā.

By meditating upon this mūlādhāra cakra all yogic achievements can be attained.

28. Yogasūtrhopaniṣad, 6-43.

suṣumna-va param īritam suṣumnaiva paro japaḥ  
suṣumnaiva param dhyanam suṣumnaiva parā gatī

29. Yogasūtrhopaniṣad, 5.

prathamam brahmacakram yāc trivṛttam bhagavati

30. Yogasūtrhopaniṣad, 1-171.

idā etat kāmārūpākhyam pṛthag kāmaphalopadam

Saṁbhūgylakṣṇyopaniṣad, 20.

idāiva kāmārūpaprathamam sarvam kāmopadam bhavati





### Svādhiphāna Cakra.

At the root of penis and above the muladhāra cakra there lies the svādhiphāna cakra. It consists of six petals.<sup>31</sup> Four fingers above the fire-place and four fingers below the penis, there lies the soul with the sound *sva*.<sup>32</sup> In the petals of this cakra the words *ham*, *hram*, *maṁ*, *vaṁ*, *hiṁ*, *laṁ* are serially written. Its strength is rakti and the presiding deity is Viṣṇu. It represents the theory of rāśi and it is connected with bhūva-loka.

### Maṇipūra Cakra.

This cakra is placed at navel. It is therefore called by the name nābhī cakra.<sup>33</sup> The whole of the universe is situated in it. It is shaped like the serpent. Maṇipūra cakra has ten petals of lotus.<sup>34</sup> In each of the petal *lam*, *dhām*, *nam*, *laṁ*, *tham*, *dam*, *dhām*, *nam*, *paṁ*, *phaṁ* letters are serially inscribed. It represents the theory of Agni. Lord Rudra is its presiding deity. It leads the samana wind.<sup>35</sup> The virtue and vice is controlled here.

### Anāhata Cakra.

It is situated in heart. It consists of twelve petals.<sup>36</sup> and represents the theory of Vayu. God Rudra is its presiding deity. One of its corners resembles the tree which is known as wish fulfilling tree. Above the vanalinga, there is a minute rift where there is a white lotus. Here the devotee prays to his own deity. According to the *Saraśratanttra*, it is the place where anāhata sound can

31. Yogakūṭhupanīṣad 1:171

svādhiphānābhivyaṇa cakram—rogam de bhāgavatake

Cf. also Yogakundalīyupanīṣad 3:10,

and Dhyanabinduopanīṣad 48,

and Śaundhyanalukṣmyupanīṣad 20

32. Dhyanabinduopanīṣad 47,

catuṣṭaṣṭam upatyagmā adho meḍhāt pratyakṣatām /

svāśādhena bhavet prāṇāḥ svādhiphānam tadāśrayam

33. Yogakūṭhupanīṣad 9

īṣṭvām nābhīcakram svātī tāmādhvāc tu jagat sthīram

34. Yogakūṭhupanīṣad, + 72

nābhīdeśe sthīratām cakram dāvatām nāṁ purakam

35. Yogakūṭhomanīyupanīṣad 24

samāno nābhīdeśe tu

36. Ibid., 5, hṛdaye dvāśaśāṣṭakam

be heard. This sound is physically the brahman himself. The omkāra is exposed here. The heart is the place of residence of breathing soul."

3 Buddha Cakra.

Vasuddha cakra remain at the neck (vasuddhi kanthamale). Its lotus has sixteen petals. It is connected with the theory of akāśa (sky). The veinidā is at the left of this circle, the pīṇḍā at right and sūryā at the centre. If the pure lustre is prayed here all types of success can be achieved.<sup>28</sup> The *Saṃbhogaśālas nṛpaṇa* describes that the kantha cakra is measured four fingers. Through its meditation the knowledge of anahata sound can be got and all types of fulfilment is made.<sup>29</sup>

आम्रक.

The place of *ājñā cakra* is a so-called *brahmarandhra cakra* or *nirvāṇa cakra* <sup>46</sup>. There is a perforation in it like the rift of a needle. The form of flame with smoke is to be thought there. *Ājñā cakra* has two petals. Its presiding deities are Brahmā, Viṣṇu, and Rudra. The lustre of this cakra is brighter than the united lustre of the sun and the moon. On meditating here, the devotees obtain the knowledge of the order of the supreme brahman, and thus it is named as *ājñā cakra*. As the *idā*, *pingalā* and *suṣūmā* unite together at this spot, it is also called *triventī*. By meditating upon this cakra, self-satisfaction can be attained and the mind can be brought under control.

## Substrate.

In the great path of brahmarandhra and above the ājñā cakra there is a

17. Ibid., 23. hrdi prôgnab sthiseb.

12. Yozhikopaniad, 16-17.

aḥimam brahmaranishram iva param nirāṇāṇakam  
 tam dīpavācāṁ kṣetrām dīpāṇāṁ amṛtāṁ  
 tac ca prānībhyaṁ prāyaṁ mukhādān nīlacetam

19 Sathiyagalakshmy et al. 20

॥ अथ कथं भवति ॥ अथ कथं भवति ॥ अथ कथं भवति ॥ अथ कथं भवति ॥ अथ कथं भवति ॥  
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40 Yogaśāstrapariśad, I 175.

॥३॥ nāma bhuvor madhye jvalatāṁ cakram uttarāṁ



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cakra consisting of thousand petals<sup>41</sup>. By the striking of fire and breathing soul the kundalini awakes and goes up. It crosses the knot of Brahma, Viṣṇu and Rudra and the six circles and at last reaches the sahasrāra. Here the strength in the form of kundalini unites with Śiva and thus produces joy<sup>42</sup>. Sahasrāra is the place where brahman, the creator of this universe resides. The presiding deity of this cakra is brahman. It represents the universe.

A scholar writes about the reanimation of a person at sahasrara thus: "And corrects the number of petals of the lotus in the head. Which he says is not a thousand as the book of this yoga say, but exactly 960. 'Thousand' is here only a symbol of magnitude."<sup>43</sup>

Besides the above there are descriptions of three more circles in the upanisads. These are tiluka cakra, bhū cakra and ākāśa cakra.

The upanisads say that there are four sacred places in a human body. These are 1. kāmapiṭha, 2. udyanapiṭha, 3. jalandharaṭṭha, 4. purāṇapiṭha.

Kāmapiṭha is situated in the mūladhāra cakra. The other three holy places have got controversial position. According to the *Yogakūṭhanopanishad* and *Saṁhitāyogakūṭha-upanishad*, udyanapiṭha is situated in vaśīṣṭhāna cakra but the *Yogakūṭhanopanishad* directs its place in ājñā cakra. Similarly, according to some upanisads, jalandharaṭṭha is in the mūlā cakra but according to some others, it is in the viśuddha cakra.<sup>44</sup>

### Hathayoga.

Hathayoga is the unification of the sun and the moon<sup>45</sup>. The breath of life comes out from navel and goes upto twelve fingers distance from the fore-part of the nose. The breath again comes into the navel. This is the natural

41. *Yogakūṭhanopanishad*, 6,

sahasradatasamākhyātam brahmarandire mahapathe

42. *Varāṇsihupanishad*, 5/54-55,

merumadhyagatā deśāt calanti merumadhyagatā

śīlāu samyagāc kṛpṛam vāthiśya brahmagranthiṭāh

brahmagranthim tato bhūtvā saṁgranthiṭhū bhūmāy asau

rodhagranthim tato hūvāc chīva na hama am pātha

43. *The Serpent Power*, p. 7

44. Cf. *Jālaśārāṅganopanishad*, 4/48-54.

45. *Yogakūṭhanopanishad*, 1/133,

śukhena tu vīryeṇ yam thakareṇendur ucyaṭe

surāśandramasore akhyam hāṭhā ity abhidhiyate



## CLASSIFICATION OF YOGA

39

course of breathing. The yogi controls his breathing through the practice of prāṇāyāma and gradually the breath stops to come out of the nose and the breathing continues its movement in sāsana.<sup>46</sup>

Ha stand for the sun, and tha for the moon. Thus the two veins idā and pingalā existing at the tip of right and left nose respectively represent it. Inhalation of air v'ha and exhalation is tha. Equilibrium of the sun and the moon is known as hathayoga.

After basing on the material body the hatha devotee performs yogic exercises and prāṇāyāma by which he controls the breathing and extends influence over subtle body. Thus he unites himself with the lustrous form. This is called by the name mahābodha.<sup>47</sup>

The meditation of hathayoga is called yotir dhyāna and the hathayoga performed by blockade of soul is named as mahābodha trance.

The *Yogatattva pāṇḍit* and the *Varādhupaniṣad* also describe hathayoga where it is said that hathayoga is connected with eight different parts of the following types—yama, niyama, āsana, prāṇāyāma, pratyahāra, dhīraṇā, dhyāna and samādhi.<sup>48</sup>

### Yama.

The intellectuals say that indifference to the body and sense-organs is yama. Conquest of cold, hot, food and sleep as well as peace, motionlessness and controlling over the worldly sense-organs is yama.<sup>49</sup> Yama is controlling of the sense-organs with the knowledge that all these things are brahman. It should be practised again and again.<sup>50</sup> The following ten divisions of yama are mentioned in the upaniṣads—ahimsā, satya, asteya, brahmacarya, dayā, ārjavā, kṣamā, dhṛti, mitāhāra and śauca.<sup>51</sup>

46. Cf. *Srīmadbhagavadgītā*, 5/27.

47. *Yogapradīpa*, p. 14.

piṅgalāṅgānamudrābhir baddhavedhāprabhedakau  
svāṅgprāṇāyāmaśobhaiḥ hathayogo nigadyate.

48. *Varādhupaniṣad*, 5/10.

49. *Māṇḍalabrāhmaṇopaniṣad*, 1/1.

śrīmadbhāṣyaṇ p. 34. āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah.

50. *Tejobindūpaniṣad*, 1/17.

śrīyāṁ brahmehi satyāṁ gōṇāṁ indriyagrāmaṁ samyamah  
yama yam itī saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah, āsteyaḥ saṁgrāhah.

51. *Jābālatārāṇopaniṣad*, 1/6. *Varādhupaniṣad*, 5/12. *Śāṅkhīyopaniṣad*, 1/1.



**Ahimsā.**

It is ahimsā non-violence when all the creatures of this world are not tortured by mind, word, deeds and by force.<sup>52</sup> That is called violence when other is persecuted physically, mentally or by words beyond the jurisdiction of the preservation of the vedas. The soul can prevail everywhere; it can not be chopped or snatched. Such a realisation in mind is called ahimsā by the sages and the vedāntists.<sup>53</sup>

**Satya**

The meaning of satya, truth, is to speak accurately for mental, physical and functional benefit of living beings.<sup>54</sup> After seeing, hearing, and taking scent by the sense organs, utterance of the same accordingly is truth. There is nothing truth beyond this. According to the vedāntists, there is nothing truth excepting brahman.<sup>55</sup>

**Asteya.**

Asteya is complete avoidance of stealing. Not only the stealing of property is known as proper stealing, but addiction and greed also is nothing but stealing. The tendency of anger or lust at any matter is steva and avoidance of the same is asteya.

The wise men say that besides the supreme soul there is nothing for the self. This type of realisation is asteya.<sup>56</sup>

**Brahmacarya.**

Avoidance of copulation in all respects and all stages by mind, words, physis and deeds is known as brahmacarya.<sup>57</sup> Forsaking of the company of wife physically, mentally and intuitively and intercourse with her during the period of

52. Śāṇḍilya-pañcādī. 1.1.

carātrāṇāṁ nāma manovākya-karmabhiḥ śrābhāḥ tesu  
sarvadeḥ kṛtyajāyamaḥ.

53. Jāṇḍiyādītyaṁpañcādī. 1.2.<sup>58</sup>

54. Śāṇḍilya-pañcādī. 1.1.

satyaṁ nāma manovākya-karmabhiḥ śrābhāḥ tesu sarvadeḥ kṛtyajāyamaḥ.

55. Jāṇḍiyādītyaṁpañcādī. 1.4-6.

56. Ibid., 1/11-12.

57. Śāṇḍilya-pañcādī. 1. brahmacaryam nāma sarvāśaṁkā  
manovākkyāyakaṁnābhikṛtyaiva mā bhūnatyāgaḥ.

menstruation is termed brahmacharya. Attachment of this self-willed mind to the prayer of brahman is the best way of brahmacharya. In the *Prainopanishad* also deliberations on brahmacharya are found. In the *Yogayajñavalkya* it is said that service unto a preceptor with a respectful mood is brahmacharya and leaving aside all types of copulation is also brahmacharya. Copulation is said to be of eight types: remembrance of woman with a sexual attitude, the act of describing her, playing with woman, observation of woman, want full of dust, talking with her privately, resolution of getting the object of enjoyment, endeavour to attain the object and accomplishment of action.\*

On the whole brahmacharya is to get the knowledge of the vedas by controlling semen and finally enjoying a never joyous Brahman. Semen has the celestial strength. By this strength one can have the knowledge of brahman.

### Dayā.

At the disaster of living being sympathetic consideration to remove the sorrow by men is called daya. Compassion to all creatures is daya.<sup>58</sup> Equal treatment with the creatures mentally, physically and in words is daya.<sup>59</sup> The kind persons are sorry not only for the disaster of their relatives but even at the danger of enemies they feel so.

### Ārjava.

That is called ārjava when there is equal attitude among son, friend, wife

58. *Jābāladarśanopaniṣad*, 1/13-14.  
kayena vācā manasā stitipāṇa parivivṛṇṇanāt /  
jñāu bhāṣyaṁ tadā vācā brahmacāra-āstīti vacyate  
brahmacāreṣu manasā ca brahmacharyaḥ parāṇāṃ
59. *Prainopanishad*, 1/13.  
brahmacharyam etatad vād nṛṇāṁ nitya-kāraṇatvāt
60. *Yogayājñavalkya*, 1/54, 1/58 etc.
61. *Dakṣasamhitā*, 7/31-32.  
brahmacharyam vada rakṣed āstādhe dāṇam /  
amarānāṃ kṛtānāṁ kēlīḥ prekṣaṇam gaṇabhrāṣṭrāṇāṁ  
sāṅkṣipāṇ dhyavāsyaś ca kṛyāṇāṃ nṛṇāṁ  
jñān mātṛpātrāṇ āstādgaṇaṁ pravāṇāṁ māṇṣāṇāṁ
62. *Śāṅkhīyopaniṣad*, 1/1.  
dayā nāma sarvaabhūteṣu mātṛānugrahaḥ
63. *Jābāladarśanopaniṣad*, 1/14.  
svāmaṇaḥ sarvaabhūteṣu kayena manasā gṛhā  
anujā yā dayā sāya prekṣā vedaśāstraśikṣā //



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enemy and the self<sup>64</sup>. It is equality of mind, words, works and body which are maintained by those persons who are engaged in the deeds as prescribed by the scriptures or negatived by the scriptures.<sup>65</sup>

### Kṣama.

Kṣama is tolerance of appreciation or assault by all the friends or foes.<sup>66</sup>

A great power is inherent in kṣama (pardon). There is nothing in this world to counter this power. It is rightly said:

‘A person holding a sword of pardon in his hand can not be overthrown by wicked persons. When there is no fuel, the fire itself extinguishes.

### Dhṛti.

Dhṛti is to keep the mind always unperturbed even at the loss of wealth or at the connection with desired friend or at his loss.<sup>67</sup> It produces the knowledge of the self—I am nothing but self.<sup>68</sup>

### Mitāhāra.

Devouring of decent and ideal food after keeping the fourth part of belly empty is mitāhāra.<sup>69</sup>

### Śauca.

The meaning of śauca is purity. It has two divisions: external and internal. External purity is made by soil, water etc. Mental purity is internal purity. This internal purity can be achieved by spiritual learning. Washing of self-impurity by soil or water is external purity. But attainment of the knowledge

64. Ibid., 1/16.

65. Śāṅkhyaopaniṣad, 1/1.

śreyasā noma manovakkyakarmānagā vā bahirātasa  
jñeṣa pravṛttāu nūttarāu vā ckariparvam.

66. Ibid. kṣama noma svayēpriyēsu sarveṣu tadāpajñānēṣu sahanam.

67. Ibid. dhṛtiḥ nānarthahanaḥ eva bandhanāyoge taptapṛṣṭag sarvatra cetupāthāparām.

68. Jāṇāśādanopaniṣad, 1/13.

69. Śāṅkhyaopaniṣad, 1/1.

mitāhāra nāma caurīhārasāvasasakāyasmādhamaññīrāharāḥ.

See also Yogaśāṅkhyaopaniṣad, 1/3-4.

and Yogasūtramaṇyupaniṣad, 4).



that 'my soul is pure' is what is called best purity. After forsaking anger, jealousy, egoism, lust, desire etc., internal purity can be achieved.

### Niyama.

Niyama is an instinctive matter. According to the *Tirukkubrahmanopanishad*, Niyama is constant addition to the supreme soul.<sup>70</sup> The upanishads mention ten varieties of niyama—tapa, santosa, astikya, dana, svarupa-ana (worshipping of god), viddhantastava (fearing of deities), bhiksha, japa and vrata.<sup>71</sup>

### Tapa.

Tapa is withering away of body after observing rigorous religious vows.<sup>72</sup> According to the *Gita*, tapa is of three types—physical, mental and verbal. The mental tapa is sub-divided into—sattva, rajah and tamah.<sup>73</sup>

### Santosa.

Santosa is satisfaction with minimum achievement. That is santosa when there is no excess requirement for livelihood, and satisfaction continues in all stages. In the Manusmṛiti, santosa has been described as the root of all types of happiness.<sup>74</sup>

### Astikya.

Belief in god is astikya. The object can not be achieved by the devotee without belief in god. "Belief in the sayings of the vedas and smṛitis is astikya".<sup>75</sup> According to the *Sandilyopanishad*, astikya is belief in religion and non-religion as described in the vedas.

70. Jābalaśārāṅgopaniṣad, 1/20,

svadharma-anarmoksa-mṛtastabhya-eti mahāmuni-

yut-īśa-chaṇuṣaṁ bhaved-bhūyaṁ manasaṁ mananāṁ vidu-

ṁhaṁ viddhaḥ sa jñānaḥ. Saucam āhur matkṛtāḥ.

71. Tirukkubrahma-ōpaniṣad, 29,

anurakti-ō pure-tattve-satataṁ a-samād-vaṁśaḥ

72. Jābalaśārāṅgopaniṣad, 2/1-2

73. Sandilyopaniṣad, 1-2

īśaṁ tapo-nāma-viśvayuk-ākṣayya-śānta-śānta-śānta-śānta-śānta-

74. Śrīmadbhagavadgītā, 17/14-19

75. Manusmṛiti, 4/12

76. Jābalaśārāṅgopaniṣad, 2/6,

77. Śāṅḍilyopaniṣad, 1/2



**Dāna.**

Dāna is donation, giving away of something. The act of giving wealth to a sage or some other famous person is called donation. The *Sāṅkhyaopaniṣad*<sup>78</sup> describes dāna in this manner. Before giving a donation two main things are to be kept in mind. The wealth of donation must be earned in a fair way. The donation should be made with a respectful mind. Three types of donation such as, sāttvika, rājāsika and tāmasika are mentioned in the *Gītā*.<sup>79</sup>

**Iśvarapūjāna.**

Worshipping of the gods like Vānu, Rudra etc. with a pleased mind is technically known as Iśvarapūjāna.<sup>80</sup> The mind devoid of aberration like anger, the speech free from the faults like lie and the work bereft of the wrong doing like malice is worshipping of god.<sup>81</sup>

**Siddhāntasravaṇa.**

Siddhāntasravaṇam nama vedāntarthaśikṣarah.<sup>82</sup> The *Jābalaśākhāopaniṣad*<sup>83</sup> describes the nature of the hearing of conclusions in the following manner. Only the soul is truth, knowledge perpetual, extreme joy and the ultimate goal. Knowledge of this type and believing in such knowledge is the hearing of siddhānta.

**Hṛī.**

Hṛī means bashfulness. When there is the feeling of bashfulness in mind after performing some work in the vedic and classical paths, it is known as hṛī.

**Mati.**

Mati is intelligence. The upaniṣads describe that belief in the works and paths

78. Ibid.

79. *Srimadbhagavadgītā*, 17/20-22.

80. *Sāṅkhyaopaniṣad*, 1/2.

81. *Jābāśākhāopaniṣad*, 2/8.

śāśvady apetaṁ hṛdayaṁ vāg ados[an]t[ra]mukā

hṛṇusāśvāt[ra]hitaṁ kārma yat tad iśvarapūjanam

82. *Sāṅkhyaopaniṣad*, 1/2.

83. *Jābāśākhāopaniṣad*, 2/9.

satyaṁ jñānam anantaṁ ca parat[ra]mad[ya]nam, paraṁ dharmaṁ /

pratyakṣaṁ svāg[ra]nt[ra]t[ra]t[ra]yam vedāntasravaṇam tathā



directed by the vedas is mat . Mat is refraining from doing that which is prohibited by the vedas and keeping respect in the vedas .<sup>84</sup>

### Japa.

Japa is repeated practice of incantation . Japa is recitation and attachment to the kalpasutra, veda, dharmasutra, parashara dithasa . Japa is of two types, vocal and mental . Each of these two is again subdivided into two parts . It is also said that mental prayer is the best of all prayers . When a prayer is meditated in mind it is called mental prayer . The *Manu-smriti* also describes the glory of japa.<sup>85</sup>

### Vrata.

Regular performance of works as laid in the vedas is known as Vrata.

### Asana

An indifferent attitude towards all things is the best asana .<sup>86</sup> The manner in which a yogi sits with ease for the practice of yoga activities for a particular time is called asana .<sup>87</sup> The act of sitting in a posture for a long time happily and thinking properly is asana .<sup>88</sup> The manner of practicing sitting posture by which the body becomes fit for yoga and the mind tranquil is known as asana .<sup>89</sup> The *Tajabundīpāṇḍit* also ascertains the nature of asana .<sup>90</sup>

According to the *Dhyānabundīpāṇḍit*, the number of asanas follow the number of creatures in this world . At first Siva told eightyfour lakh of asanas . Among these only eightyfour asanas are considered best . Of these only

84. Ibid., 2/10-11

85. Manusmriti 4. 2.45-56

86. Triśakhībrāhminī-sūtra 29,  
sarvavāny anye ca śāstrāḥ śāstrāṇi āśānam ātmanam

87. Kuṇḍalinīyogataṭṭva p. 45

88. Mānasa-brāhminī-sūtra 2. 1

sukhā nisthā śāstrāḥ śāstrāṇi āśānam ātmanam

89. Hāṭhyogasūtra 1. 6-11

abhyāsaḥ yajña-karmāṇāṃ yajña-karmāṇāṃ  
manasā ca śāstrāṇi āśānam ātmanam

90. Tejabundīpāṇḍit, 1/29.



udāna at the neck region and vyāna spreads throughout the body.<sup>103</sup> The prāṇa moves in mouth, nose, neck, navel, three fingers of feet and at the above and under the kuṇḍalini. The vyāna flows at the ears, eye, waist, nose, throat and thighs. The place of apāna is at the rectum, penis, buttocks, thighs, waist, and navel. The udāna moves at the joints. The samāna flows through all the limbs of body in general and at the hands and feet in particular. The five winds, named naga etc., enter at skin and at bones.<sup>104</sup>

The colour of prāṇa is red like gem. Apāna is very red, samāna is as white as the milk of cow. Kuṇḍalini is pale coloured and vyāna is dust-colour like the sun rays.<sup>105</sup>

### The function of the winds.

Breathing, swelling and expectorating, these are the functions of prāṇa. The act of killing, receiving, fixing etc., are the functions of vyāna. Lifting of the body is performed by udāna. Samāna nourishes all the body. Apāna causes the stool and urine. Vomiting is produced by naga. Kūrma closes the eyes. Kṛkara maintains the system of hunger and thirst. Dullness is made by devadatta. Nasal mucus is produced by dhanañjaya.<sup>106</sup>

## Rules of Prāṇāyāma

### Recaka.

That is called recaka by which the breath moves to the sky and the heart is made windless as well as thoughtless.<sup>107</sup>

### Pūraka.

The manner in which a man passes water in mouth through a lotus stalk, gradual pulling of air in mouth in such a manner is known as pūraka. Pūraka is the realisation that 'I am brahman'.<sup>108</sup>

103. Amṛtānḍapariśad. 6-11.

104. Ibid. 36-37.

105. Yogasūtramāṇyuparīśad. 2-22.

106. Amṛtānḍapariśad. 11.

utkṛipyā vāyāni śāśvā vāyāṃ hi kṛcā nīvīpakāre  
śūnyabhāve gaurāḥśyād īśvāśvāyeśvāśvānām

107. Īśvarānḍapariśad. 1-32.



## CLASSIFICATION OF YOGA

69

### Kumbhaka.

The characteristic of kumbhaka is neither exhalation nor inhalation nor even movement of body. Kumbhaka is the determined realisation that this self is brahman.<sup>108</sup>

Prāṇāyama is divided into three categories—low, medium and high.

Kumbhaka is of two varieties—sahita kumbhaka and kevala kumbhaka. Sahita kumbhaka is performed by recaka and pūraka. Kevala kumbhaka is done without recaka and pūraka.

When a devotee attains divine grace through yoga he can attain the three worlds. The kuṇḍalin awakes. The body of the yogi becomes emaciated and tight. He looks pleasant for clear vision. All the diseases forsake him and the fire of his belly becomes intense.<sup>109</sup>

According to the *Yogakundaliyopaniṣad* and *Yogasukhopaniṣad*, sahita kumbhaka has four divisions—sūryabhedhi, uḍa, vāta and bhūstika.<sup>110</sup> The *Nandīyopaniṣad* admits its three varieties which are uḍa, vāta and vāta.

### Sūryabhedhi.

The devotee should sit in a rocky place which is shady and devoid of stone, water and fire. The place should be neither very high nor very low. Sitting in the baddhapadmasana in that spot the yogi should inhale the air through pūraka vein very slowly. When the body is filled with water, he should after performing kumbhaka inhale the air slowly through uḍa vein. This is named as sūryabhedhi.

By the power of this kumbhaka all the diseases of stomach disappear<sup>111</sup> and the forehead becomes purified.<sup>112</sup>

### Ujjāyi.

After closing the mouth the air should be pulled by two holes of nose with a sound in such a manner as the breath gradually reaches the heart via throat.

[108] Ibid., 1-31.

[109] *Sāṅkhyaopaniṣad*, 1-11.

[110] *Yogakundaliyopaniṣad*, 1-21.

sūryabhedhiḥ sūrya ca bhūstika vāta caiva kumbhakaḥ

bhedhiḥ eva samam kumbhakaḥ saḥ sūrya sahita kumbhakaḥ

[111] *Yogakundaliyopaniṣad*, 1-22-26.

*Yogasukhopaniṣad*, 1-89-92.

[112] *Harḥayogasamhitā*, 9-22-32.



## 70. UPANISADYOGA AND PĀTAÑJALAYOGA- A COMPARATIVE APPROACH

After performing kumbhaka as long as possible the air should be inhaled through ida. It should be practiced all times during movement.<sup>111</sup>

With the help of this process the brain becomes cool, the cough of throat is cured and the fire of body becomes intense.

### Śīrṣā

It consists in pulling of air through tongue very slowly so that the belly is lifted up and the kumbhaka is done and then again there is inhalation of the wind through two nasal holes.

The diseases like tuberculosis, fever, throat, liver troubles etc. can be cured by it. It is the best medicine for all types of breathing diseases and heart diseases.<sup>112</sup>

### Bhṛārikā

The yogi should sit in padmasana keeping the body erect and still. Then keeping the mouth closed the air should be inhaled through nose. The pūraka should be done speedily and the air must be kept within for some time. Again exhalation should be done speedily. In this way when lightness will be felt one should be inhaled through pīngalā and after kumbhaka recaka is to be performed through ida.

By its practice burning of neck disappears, fire of belly becomes strong and the kundalini awakes. Through its power virtues can be acquired and the sins are destroyed.<sup>113</sup>

### Result of prāṇāyāma.

Strength, broadness, self progress and cure of diseases are possible through pranayama. According to the *Yogasudamanjupanisad*, prāṇāyāma is the fire for the sinful soul and like a bridge to cross over the ocean of this universe.<sup>114</sup>

111. Y. p. k. ud. upas. ud. 1.26-27.

mānasaṁ saṁskṛjyānāṁ nāṣṭhīti yam ākṛjya parāṁśaṁ bṛhānāṁ

śīrṣā 'gāt' k' nāśaṁ tu hṛdā vṛddhīḥ karmāṇāṁ

pūrvakāṁ kumbhāśāśā prāṇāṁ recayed śāśa pūrvakāṁ

112. U. n. p. ā. ud. 1.26-27.

H. E. J. N. S. 9.17-30.

113. Yog. k. ud. 1.26-27.

Yog. k. ud. p. 1.26-27.



The *Amritanidopanishad* says "as the useless part of gold and other metals is destroyed by fire similarly the pranayama removes the sins acquired through sense organs". With the help of pranayama the veins become purified, the body becomes light, the three worlds can be known, the wind can be kept in body and desire and happiness can be achieved.

### Pratyāhāra.

Yogi's crookedness of mind is removed through pratyāhāra. Restraint of the sense organs in their function is known as pratyahāra. Various divisions of pratyahāra is mentioned in the *Śāṇḍilyopaniṣad*.

#### Dhāraṇā.

Tolerance comes from dhāraṇā. Dhāraṇā is a clear idea about mental quiet nature.<sup>116</sup> With the help of dhāraṇā men can at ease cross this universe. The mind is the source of all desires, hence the dissolution of mind in soul and realisation of the supreme soul is dhāraṇā.

#### Dhyāna.

I am that consciousness—such a thinking is dhyāna, i.e., meditation. The realisation that there is only consciousness in the whole body is known as dhyāna.

Dhyāna is of two varieties—saguna dhyāna and nirguna dhyāna. Meditation of some image of god is saguna dhyāna. But meditation of the nature of soul is nirguna dhyāna. Through nirguna dhyāna one may attain profound meditation. He who can meditate the conscious, lustrous, undecaying brahman which remains at the centre of the heart, which has a round shape like the kadamba flower and which is the ultimate, perpetual, joyful, universal and beyond imagination, may become emancipated.

#### Samādhi.

The state of mind which begins at dhāraṇā attains fulfillment in samādhi. Samādhi—The assured understanding of unification between individual soul and supreme soul.<sup>117</sup> When the individual soul and the supreme soul unify at the

116. *Treṭikhibrahmaṇopaniṣad*, 31,

śūnyā nīśātibhavo dhāraṇā dhāraṇam viduḥ

117. *Jābātadārṇopaniṣad*, 10/1

āhātāḥ saṃpravakṣyāmi samādhim dhyanāśānam  
samādhir āhātāḥ āhātāḥ parajīvātātām prat.



## 12. UPANIṢADYOGA AND PATAÑJALAYOGA: A COMPARATIVE APPROACH

desires are destroyed and this state is called samādhi. The act of forgetting about the world is known as samādhi.<sup>18</sup> After forsaking the meditator and the meditation and even keeping aside the object to be meditated, the mind should be kept most unflinching like the erect flame of lamp in a windless place. This is what is known as samādhi.

Savikalpa samādhi and nirvikalpa samādhi—these are the two divisions of samādhi. Savikalpa samādhi is again divided into two—drśyānuviddha and śabdānuviddha.

After dissolution of profound meditation a devotee achieves the power of *prāṇa* and *līlā* in his body as a devotee. Then he gets rid of the cycle of rebirth. The mind of the meditated devotee can move everywhere and there he can unite himself with brahman. All the doubts of yogi get ended, the knots of heart open and all the works decay.

### Rājayoga.

The fourfold divisions of heart—mind, intelligence, inner heart and egoism. The mind is the root of the creation, preservation and dissolution of this universe. Rājayoga is the manifestation of own nature after conquering this mind with reasoning.<sup>19</sup>

According to the *Yoga-khepanisad*, in the mahaksetra which exists at the centre of viśvāt, there is blood of life like the *japā*-flower. Here remains the mystery of the goddess in secret. The union between *raja* and *retas* is called *rājayoga*.

Rājayoga is the greatest of all the yogas. It is connected only with mental power. The main object of practicing rājayoga is to unfold the mystery of *ātman* and also to raise the power hidden in all the individual self. Through *ayoga* one can achieve such power by which all other powers can be subdued.

The mind is the cause of bondage as well as emancipation of the creatures. The impure mind drags a man downwards and binds him, but the pure mind pulls him upward and makes him free. The meditation of rājayoga is called *brahmadhāra* and its samādhi is termed as *nirvikalpa-samādhi*. After going

18. 1. *Uphādhimānāpanasād*, 32.

19. *Khepanisad-gāthā*, p. 22.

20. *Asaṁskṛtānuyog*, 2.

*manasā vā mātmanasā vā mahābalaṁ haraṁśamādhya-*

*hānānuyogā vā yamānti-tā mānasa- nūcā vā mātman-*



through the rājāyoga successfully one needs no performance of physical exercises of hathayoga.<sup>121</sup> The texts on yoga mention sixteen parts of the rājāyoga. According to the *Gheraṇḍasāhita* the mind should be concentrated to brahman by practising manomareṣṭhā kambhaka. Thus the union with the supreme soul is rājāyoga. The *Śivasaṃhitā* mentions rājāyoga. The rājāyoga can not be performed without hathayoga and vice versa. The devotee therefore is involved in hathayoga. The *Rājayogarahasya* says that neither this world, nor nights nor anything is beautiful without rājāyoga.<sup>122</sup> that is, nothingness prevails everywhere without rājāyoga. There lies the greatness of rājāyoga that all other yogas rest in it.

### Dhyanāyoga.

The *Yogatattvopaniṣad* mentions the name of dhyanāyoga but it does not describe its nature. Having seated in a holy and lonely place, thinking of god with concentrated mind keeping aside the thought of this universe is known as dhyanāyoga. The *Dhyanabindūpaniṣad*<sup>123</sup> says in case there are heaped up sins resembling a mountain, those can be destroyed by dhyanāyoga but it becomes impossible by other ways. The *Gheraṇḍasāhita* describes dhyanāyoga in the following manner: 'Before performance of sambhavi mudrā the yoga should see his own soul next he should see brahman in the form of bindu and concentrate his mind on it. He is to place his soul in the sky or brahmadāśa which is placed in the head then he should dissolve that sky in the soul and the soul in the supreme soul. In this way the individual soul becomes free from bondage. This is dhyanāyoga.'

The *Yogopniṣad* divides dhyanāyoga into nāvaśāra and anāśvāra. Nāvaśāra means temporary and anāśvāra dhyanāyoga is permanent.

### Astāṅgayoga.

As this yoga is connected with eight different limbs of yoga it has been named as such. The eight limbs are as follows:

Yama, niyama, āsana, prāṇāyama, pratyakṣa, dhyāna, dhyāna and samādhi.

121. *Yogatattvopaniṣad*, 129-130.

122. *Rājayogabhāṣya*, p. 4.

rājayogaṃ yinā pṛthivī rājayogaṃ yinā ākāśa  
rājayogaṃ yinā madhā yinā rāp na kṛtāṃ

123. *Dhyanabindūpaniṣad*, 1.

yad. śarāṣamam pap. m. yad. śarāṣamam  
binduṣaṭe dhyānāyogaṃ muṣa. binduṣaṭe binduṣaṭe



of palate <sup>22</sup> When the power of insight grows in the mind of the devotee, all types of thoughts disappear from his mind and then only the sambhavi mudrā can be practiced. Amanaska is always connected with sambhavi mudrā. The devotee sees his own self in brahman who resides in the cave of his heart and after knowing brahman with certainty, the devotee feels the restless condition of his mind. By amanaskayoga the sense organs are destroyed and the motionless brahman can be attained. Then the devotee becomes motionless for his breathless condition and all the desires of his mind disappear. Devoid of external and internal affairs, the devotee gets profound meditation and he dissolves in supreme soul. Thus after the destruction of sense-organs, the mind also gets destroyed and it is called amanaska sthiti <sup>23</sup>.

Amanaskayoga is also known as rājayoga. The yoga which helps to unite the individual self with the lustrous, unobscured brahman, is known as rājayoga. With the help of this yoga the kundalini awakes and after traversing the six chakras it reaches cahasvara where Shiva can be realised.

Amara kavya promotes immortality. It is devoid of all types of sin. It gives pleasure to the yogi and it is the best of all the arts.<sup>120</sup>

## The seven grounds of yoga.

The *Mahopanishad* and *Ārthopanishad* describe seven grounds of yoga. The realisation that can be experienced through these seven grounds is known as knowledge. The salvation arising from these seven grounds is known as jñeya to be known. These seven grounds are as follows: 1. *subhreechā*, 2. *vicāraṇa*, 3. *tanumanasi*, 4. *sattvapato*, 5. *asamprakti*, 6. *padārthabhāvana* and 7. *turyuga*.<sup>10</sup> These seven grounds are also described in the *Yogasūtras*.

128 Advayaśāstrakopaniṣad, I.

attāraṇaṃ eva samantatīrṇaṃ ud' ambaṇakkaṃ ity' ācārāḥ tad' bhūmiśodhaśabhojagacchān pīt' rājyaśikha  
vartate tad' y' gubhuḥ dīpyam' āstmad' n' mād' addhāt' bhavati

129. Mantelbröhms (Dipodomys), 3/1

130. Amanakoyogo, 2/21

131. Mahapurnasad. 5, 23-25.

... ..

Երևանի քաղաքապետարանի Կուլտուրայի վարչության հրահանգով

Ṣāṅghaṇḍyaḥ sūbhacchāḍyaḥ prathamaḥ samudbhūṭaḥ

viagra® Overhills to Hillys Lammhurst 11

intermediate category of the technology, which is

բնակչությանը 44%-ը պատռն 16-20% մեծ

Also cf. Varadhan 1964, 41-2.





## 76 UPANIṢADYOGA AND PĀTAÑJALAYOGA: A COMPARATIVE APPROACH

The four stages of yoga have been described in the *Yogabhisecopaniṣad* and *Īśvarābhyaṣopaniṣad*. The stages are *ārambhāvaśāhā*, *ghaṭā*, *paricaya* and *niṣpatti*.

### **Ārambhāvaśāhā.**

Leaving aside the outer actions by mind, words and body, performance of internal deeds for knowing the nature of soul is the starting stage of yoga.<sup>112</sup>

### **Ghaṭāvaśāhā.**

The breathing soul enters into *suṣumnā*. Then it crosses the knots of *Brāhma*, *Viṣṇu* and *Rudra* and goes upward. This stability of breathing soul in body is known as *ghaṭāvaśāhā*.<sup>113</sup> It is a stage by which *prāṇa*, *apāṇa*, mind, intelligence (individual soul) and supreme soul get united together without any opposition.

### **Paricayaśāśāhā.**

That condition is known as *paricaya* when the body is neither alive nor dead and in this condition the breathing soul becomes motionless in the sky of *sahasrāra*.<sup>114</sup>

### **Niṣpattyaśāhā.**

In this fourth stage the yogi attains the state of emancipation in living. It is an easy yoga. In this stage the difference of individual soul and supreme soul disappears at once.<sup>115</sup>

To know the nature of *ātman* many obstacles are to be crossed and to be advanced forward. The yogi can not reach his target by one chance, but he has to cross the stairs one after another.

### **Performance of yoga according to the upaniṣad.**

The union of individual soul and supreme soul is termed as yoga in the upaniṣad. The ways and means by which the attainment of the supreme soul is possible have been named as yoga. The *Saṃkhyaśāstrakarmapāṇini* and the *Tejashībrahmanopaniṣad* say that yoga can be obtained by yoga itself.

112. *Yogabhisecopaniṣad*, 3/72

113. *Ibid.*, 3/73

114. *Ibid.*, 3/74

115. *Ibid.*, 3/73



The parā vidyā can be mastered by truth, austerity and brahmacarya.<sup>136</sup> Sāma, vicāra, santosa and satvanga—these four are called the door-keepers of emancipation. To make oneself free from the bondage of the world one should enhance one's prudence by study, persistence and good company.<sup>137</sup> The supreme brahman can be obtained by tapa, dama and karma.<sup>138</sup> The devotee devoid of all demerits attains brahman remaining in his own body in the form of lustre through truthfulness, austerity and observance of brahmacarya.<sup>139</sup> According to the *Akṣhopaniṣad* he who performs sacrifice, donation and study can get salvation. The *Bṛhadāraṇyakaopaniṣad* says that brahman is to be obtained through svayaga, manana and nididhyasana.

136. *Pāṇḍarabrahmopaniṣad*, 22.

evam-iti parā vidyā satyena tapasvina  
brahmacaryād-bhir dharmair lobhīr vedāntavacimānā

137. *Mahopaniṣad*, 14/2-4.

138. *Keṇopaniṣad*, 4/5. tapo damo karma p-antīti vedā-  
sarvāṅgāni satyam āyatanaṁ.

139. *Muṇḍakopaniṣad*, 3/11/5.

satyena lobhāya tapasā hyeṣā 400ā saty guṇānena brahmacariyeṇa satyam /  
antahārtre nā-śmāyo hi 'ubhito jātā pāṇāni ya ayāb kṛtadokṣa'.

## CHAPTER V

THE NATURE OF YOGA AND PERFORMANCE :  
PĀTAÑJALA

The *Yogatattva* of Patanjali describes two types of yoga for restraining the actions of mind—*sampritiya yoga* and *sampratibala yoga*.

**Samprajñāta yoga.**

As in the clear mirror the accurate reflection of an object is seen, so also proper knowledge of a minute object is possible only in clear mind<sup>1</sup>. In the concentrated mind the *lomasaka* and *carivika* qualities disappear and the *satva* quality makes the mind tranquil. The *sampradāta yoga* arises in this mind. According to the derivative meaning of *sampradāta yoga* the condition of mind in which the minute object becomes visible is known as *sampradāta yoga*<sup>2</sup>. Like a hunter the devotee first sees the big object and then he gradually looks at the minute and more minute objects. Thus the *sampradāta yoga* is divided into four sections—*vārka yoga*, *ānanda* and *śvanta*<sup>3</sup>.

### Asanaprajñā yoga.

Asamprajñāta yoga can be achieved after samprajñāta yoga. So it appears that samprajñāta yoga is the cause of asamprajñāta yoga. But in fact it is not true. Samprajñāta yoga is yoga with a seed but asamprajñāta yoga is seedless. Thus one is not the cause of other. The direct cause of samprajñāta yoga is spiritual consciousness. At the ultimate stage of samprajñāta yoga there remains no vika quality. But in the case of asamprajñāta yoga it disappears. By practicing the spiritual consciousness which is the cause of viraama, one may

1. *Yogavṛtika*, 1/41, p. 100.

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Վերադառնալով Հայաստան՝ շուտով իր քաղաքական գործունեությունը կենտրոնացրեց Հայաստանի Դեմոկրատիկական խմբակի և Հայաստանի Դեմոկրատիկական խորհրդի ղեկավարության շուրջը։

[illegible]

mirrored by the fact that the same person is not always the same person.

See also Houghton p. 40

Yonkers, 17

[illegible]



attain the state of *asamprajñata yoga*<sup>4</sup>. In this stage there remains no idea of any particular form. The knowledge which arises from any action is known as *samprajñata*. But in the *asamprajñata* it does not remain in any form. Instinct takes birth from action and action from instinct. When the actions of mind are restrained, it does not amount to the restraint of instincts because the actions are only the nimitta cause of instincts. The upādāna cause of the instinct is mind. So, in the primary stage of *asamprajñata yoga* there remains the instinct even after destruction of actions. But in the final stage the instinct also disappears.

Instinct is of three types: *parābuddha*, *sāṁsāra* and *āgāmi*. The instinct which gives form in the present life—called *parābuddha*. The instinct which will give form in the next life is *sāṁsāra*. The seed of works which are performed with desire are called *āgāmi*.

When the yoga that unfolds the nature of the seer is attained, the yogi need not assume human form any more. Practically the instincts *sāṁsāra* and *āgāmi* are destroyed. The yogi remains in his human form as long as the instinct *parābuddha* supplies it. But in his human life he has to do many works, but as there arises no desire and selfishness in his mind during working, the *āgāmi* instinct does not originate. The *asamprajñata yoga* which is framed with all types of restraint is called *nirbija yoga*. *Nirbija* is total restraint of the seed of sufferings from ignorance, troubles, work with desire and living the full length of life. Dr. Radhakrishnan says: "A distinction is made between the state of *santatī* possessing the seed of future life (*sāṁsāra samādhi*) and that in which it is absent (*nirbija samādhi*)".<sup>5</sup>

According to yoga there are two divisions—*upāśamapratiyaya* and *bhāva-pratiyaya*. The division has been made in pursuance of the devotee and his accomplishment.

### Accomplishment of yoga according to Patañjali.

Patañjali describes the performance of yoga with a view to making the

4 Ibid. I.13. *vyomoparāyasyahvāpāraśāṭṭhaḥ samāśrāgato mayā*.

5 Tatvavivartanā, 2, p. 12.

*Kāśyakāṭhāḥ karmavivartanāyāḥ samāśrāgato mayā nirgato hi nirbijaḥ*.

6 S. Radhakrishnan, Indian Philosophy, Vol. II, p. 400.

7 Vyāsabhāṣya, p. 51. *vyākhyāṭyāyoparāyasyahvāpāraśāṭṭhaḥ upāśamapratiyayaḥ bhāva-pratiyayaḥ ca*.





The natural course of movement of human beings is towards the worldly matters. This trend can be checked by apathy, and the practice to know existence unfolds the current of the knowledge of existence.<sup>14</sup> Vyasa compared the mind to the river. He said that the mind river has two different lines to flow. These are the lines of attachment. These flow in different directions—one at the internal side and the other at the external side. The first line is the cause of salvation, but the second one is the cause of bondage. The first line of the mind river flows towards the ocean and deals with the internal affairs and it produces practical knowledge. The second line moves towards various objects, having attachment to the worldly affairs, the cause of restlessness of the mind and the producer of impractical knowledge and also the bestower of temporary happiness. These two different matters meet in mind and again disappear. The external flow, which creates obstruction in attaining emancipation, may be blocked by apathy. And the internal flow becomes more intense through practice. In the same way, in two different directions are seen in the flow of river water, one becomes the cause of water to the villages and towns and the villages get benefited by water and the other carries to the heap of the people in the form of irrigation. The destructive activity of the flow of river can be checked by making dams, bridges etc. But from the helpful stream numbers of small canals can be made with a view to create more benefits. In the same manner the mind river flowing towards the ocean of material world with more attachment can be obstructed with the help of detachment to worldly affairs. And the beneficial flow of salvation can be made more keen and deep-rooted by practice.

### Practice.

Patanjali says that practice is the endeavour with regard to other things.<sup>15</sup> Vyasa and others are of opinion that *prayatna* means *struggle* and *effort*.<sup>16</sup> In making the clear and elaborate definition of practice Nārāyaṇatīrtha holds that practice is enthusiastic study of spiritual matters with patience and

14 Vyāsa-bhāṣya p. 34

causa va prajñā-ṁśa vāyāyāntarāḥ kṛtāntaryāga vācā-kānta-—vācānta  
vivyakānta-ḥ udghoṣṭānta-ḥ vācānta-ḥ vācānta-ḥ vācānta-ḥ

15 Y. gaṇa-śā. I. 13. sānta-śā. vācānta-ḥ vācānta-ḥ

16 Vyāsa-bhāṣya p. 30. prayatna-ḥ vācānta-ḥ vācānta-ḥ







Vasikara, the last stage of the *aparavairipya*. So there is no necessity of coming across the primary stages of the *aparavairipya* in the gradual process. So it may be reasonable that Patanjali did not try to describe the stages of *yalamanga* etc.

After succeeding in the *ekanta varṇya* one can achieve *valikṛta varṇya*. It is the final stage of *aparivraṭa*. The attachment towards objects which arises in mind, becomes completely wiped in this stage. Here the devotee is not controlled by worldly matters. On the contrary, he keeps these under his control. So, in case the worldly objects like wife, food, drink, wealth etc. and the materials belonging to the non-phenomenon world appear before the devotee, he should keep himself aloof from these materials and this is called *valikṛta varṇya*. In this stage the devotee feels indifference to the material world. According to *Uttara-bhāṣya* *valikṛta varṇya* is finding of fault in the material world through prudence and *śānta* of *hecopadesa* *nyāy* towards the worldly and non-worldly materials.<sup>10</sup> In case the devotee does not go through this process of apathy, he cannot achieve the everlasting indifference to the material world. The reason is that if he finds out no fault in the worldly materials, there may be remnant of attachment in his mind in a very minute form. And afterwards when he will come to the close contact of worldly materials, he may feel attachment to them.

Paravairagya comes after aparavairagya. Though in aparavairagya the mind is overpowered by sattva quality, there also remains raga quality in the slightest form. But after practicing paravairagya repeatedly, the veils of raga quality can be totally removed, and the mind becomes completely overpowered by sattva quality. 'Paravairagya is such an apathy by which distaste towards qualities is grown in mind'. The mind becomes perfectly clear and pure through continuous practice of convenience. And in this way apathy arises even at the knowledge. As such, dhivesakrayanti of samparajata sandhhi is also restrained and the asamprajata sandhhi which restrains all the action can be obtained. The final stage of this type of sandhhi is named as kaivalya. The attainment of kaivalya is the ultimate object of human life. To fulfil this object practice and apathy have been described in the following way. The practice and apathy is to attain kaivalya.

anabhogam ka hucupadcyat mayā nāśak-  
 1034 141 75 1071

23. Yuzasova, I. In: 100 let Razvitiya Sovetskogo gosudarstva. 1917-1919.



## 66 UPAṆIṢADYOGA AND PĀTAÑJALAYOGA: A COMPARATIVE APPROACH

### Kriyāyoga.

The practice of kriyā has been described for mediam devotees. They engage themselves in the practice of yoga since their birth, but their mind is averse to it because the senses are restless and the mind being overpowered by the rajas and tamas qualities makes them averse. Such a type of restless devotee having a disturbed mind attains karuṇya through kriyāyoga. The practices of penance, study and relaxation of god come under the purview of kriyāyoga.<sup>26</sup> The word meaning of kriyāyoga is the practice of yoga as enjoined in śāstra. Its content is practice of the works like penance etc. *yogaśca vidhiḥ śāstraḥ*.<sup>27</sup> The act of performing penances in considering both the accomplishment and to be accomplished as one is defined as yoga.<sup>28</sup>

### Tapa.

Patanjali the first author did not mention the technical terminology of tapa. But the second author has explained it in detail. Tapa is endurance of distress. *Uṣanto tasya na śīto* cold seat, place-seat, as well as *kāsthamauna* and *ākāramauna*<sup>29</sup> etc.

According to Nīlakanṭha, tapa is the process of emaciating the body through starvation<sup>30</sup> etc.

One should practice penances as much as it causes no constitutional change or disturbance. If there is constitutional disharmony the body becomes incapable of performing yoga practices. Penance should be practised as much as it cools the body and the soul purified and the mind becomes delighted. Influenced by the rajas and tamas the doubts, sufferings and desires vitiate the mind and it becomes purified by the grace of Agni in the form of penances. He who is not hermit, can not succeed in yoga.<sup>31</sup>

### Śvādhyāya.

The second item of kriyāyoga is *svādhyāya*. With a view to engaging the mind in the path of yoga it is a process of liberating the mind from this material

26. *Upaniṣadśāstrakāya*, p. 136, *Upaniṣadśāstrakāya*, kriyāyogaḥ.

27. *Upaniṣadśāstrakāya*, p. 136, *Upaniṣadśāstrakāya*, kriyāyogaśca vidhiḥ śāstraḥ.

28. *Upaniṣadśāstrakāya*, p. 137, *Upaniṣadśāstrakāya*, kriyāyogaḥ.

*Upaniṣadśāstrakāya*, p. 137, *Upaniṣadśāstrakāya*.

*Upaniṣadśāstrakāya*, p. 137, *Upaniṣadśāstrakāya*.

29. *Yogabhidhāntacandrikā*, p. 49,

*tapaḥ śvādhyāyaḥ kriyāyogaḥ*.

30. *Upaniṣadśāstrakāya*, p. 137, *Upaniṣadśāstrakāya*.

world, one should pronounce the sacred incantations like pranava and study the scriptures dealing with salvation. This is known as svādhyāya.<sup>31</sup> Study of the scriptures like the spiritual vedānta, satarud'a etc. and meditation of pranava is svādhyāya.<sup>32</sup> The intended god can be obtained through svādhyāya.<sup>33</sup> According to Vyāsaśāstra the devotee with the help of svādhyāya can see that god whom he intends to see.<sup>34</sup>

### Īśvarapraṇidhāna.

After controlling the mind by penances and having the knowledge of the greatness of god the devotee of kṛiyāyoga engages himself in the realisation of god. Īśvarapraṇidhāna, realisation of god is the third item of the kṛiyāyoga. According to the derivation —*Īśvare prakṛtseṇa n d hānam carvakarmāṇām*— the meaning of Īśvarapraṇidhāna is —dedication of all the deeds of individual self to the spiritual preceptor supreme lord, i.e. *Īśvarapraṇidhānam parama-gurau carvakarmārpanam*. Thinking of god, dedication of the deeds to god as well as having no desire to get the fruit of deed is known as realisation of god.<sup>35</sup>

According to Vācaspati Miśra the meaning of spiritual preceptor is god and handing over of all the deeds to him is meant by realisation of god.<sup>36</sup> It is also directed in the *Śrimadbhāgavat* to that all the activities and penances are to be submitted to god for making oneself free from the bondage of all the good or bad works.<sup>37</sup> Even in the *Śrimadbhāgavat* it is mentioned that all the works are to be dedicated to god.<sup>38</sup> Thus whatever work is done by mind, speech and body it is to be submitted in the name of god and that is Īśvara-praṇidhāna.

31 Ibid., p. 227,

svādhyāyaḥ mukhyaśāstrāṇāṃ adhyāyanam prasthāpitaḥ ya-

32 Yogasūtrabhāṣyaśaṅkara p. 47

svādhyāya upanishadādyāveṇ h ok ā ca sātraṇāṃ  
vedāntasātarudhivapragavāh-jāpam bodhah  
satvāsuddhikarāṇāṃ paramam svādhyāyam paricakṣat

33 Yogasūtra 2.44 svādhyāyāt śāntakavācāṇāṃ yogaḥ

34 Yogasūtrika p. 253 Īśvarapraṇidhāna, parama-gurau carvakarmārpanam

35 Vyāsaśāstra p. 132, Īśvarapraṇidhānaḥ sarvabhāvanā

paramagurau arpanam tatpūjāsāmyaśaṃkā

36 Tattvasaivārādī p. 137 paramagurau bhāgavate karṇaḥ yajñam

37 Śrimadbhāgavatā 9.27-29

38 Śrimadbhāgavatā 11.2.36

## III UPANISADYOGA AND PATAÑJALAYOGA: A COMPARATIVE APPROACH

After following the prescribed methods of *svatvapranidhāna* one may succeed in *samādhi*.<sup>39</sup> The realisation of god directly helps in attaining *samādhi* because it is as if the thought in favour of *samādhi*. The deep thought makes the body quietness and the sense-organs inactive, and the knowledge gets steady and at last it is transformed to *samādhi*.

Thus, the thought of *samādhi* in mind and rest of the body. With the help of *kriyāyoga* impurity withers away, the consciousness of all the internal and external sense-organs is reduced, the impurity is reduced, and the mind is reduced to a point beyond the mind.

### Astāngayoga

The *astāngayoga* is a path for the worst devotee having devotion but without the practice of the *śāstra* and the ignorance of mind and self. The path of knowledge through the realisation of god is an easy path in the process in which the ignorance destroys.<sup>40</sup> When at the end the mind of the devotee becomes totally free from veils, he becomes aware of conscience and can achieve his ultimate goal. The devotee, though being on the lower level, can gradually ascend the higher level and achieve the state of boundless joy after following the *astāngayoga*.<sup>41</sup> Therefore, we can have the description of *astāngayoga* in the upanishad, purāṇas, *gītā* and other works of yoga. The following are the eight limbs of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhara*, *dhrāṇa*, *dhyāna* and *samādhi*.

### Yama,

*Yamanto nivartayanti yamah*—according to this derivation, the practice of *yama* is prohibitive. By the austerity of *yama* the devotee does not engage himself in prohibited works. According to Patañjali, *yama* has five divisions—*ahimsā*, *satya*, *asteya*, *brahmacarya* and *aparigraha*.<sup>42</sup>

39. *Y. gō. 2.24* *śamadhībandhaḥ svatvapranidhānaḥ*.

40. *Ibid.* 2.2 *samādhi bhāvanasevāhā kṛtā anākarṇa-śāntiḥ*.

41. *Ibid.* 2.36 *ye gūṇaḥ pātāḥ kṛtāḥ śamadhībandhaḥ svatvapranidhānaḥ*.

42. *Ibid.*, 2.30 *ahimsāsatyaasteya brahmacarya aparigraha yamaḥ*.

**Adm. 2.**

The meaning of ahimsā is negation of malice. The work produced from malice—anger, infatuation and greed pains other animals. But its unusual work, i.e. not persecuting all other animals is ahimsā, non-violence. Ahimsā is the thought of non-hostility towards all the creatures<sup>44</sup>. The endeavour so that no creature suffers by mental, verbal and physical action is what is called ahimsā. It is necessary to have the complete knowledge of the nature of himsā—malice for the purpose of maintaining ahimsā—non-violence. The enmity done by own or performance of malice by other or even ratification of the hostility done by other is himsā. The *Vyāsahitāna* states—*atra himsā tatra kṛtāntamūlataḥ*<sup>45</sup>. So the devotee maintaining ahimsā does not himself persecute any creature nor even he instigates directly or indirectly others to do that too. Malice has three divisions and each of them is again sub-divided into three parts with a total of nine divisions. Again each himsā divided into *mūla*, *madhya* and *adhimatra* makes the number twenty-seven and each of these twenty-seven further being divided again into *mūla*, *madhya* and *adhimatra* gets the total of eighty-one divisions of *himsā*. This *himsā* is innumerable when there comes the division of *vyāsa*, *śulpa* and *śamīkaya*, because the animate division is countless<sup>46</sup>.

The reason for putting āhimsā first in the list of yama is its merit of super-excellence. If it—~~it~~ becomes easy to clear the other yama and niyama can be easily observed. If the other directions like satya etc. are not followed the āhimsa will be vitiated by asatya etc.<sup>16</sup> This is why āhimsā has been described at first.

The commentator Vyāsa quotes the view of Pāṇeyakācārya in support of his own stand. As the brahmana seeking emancipation observes different vows of yama, niyama etc., at the same time he forsakes falsehood, lie etc. he observes ahimsa in a very clear manner.<sup>4</sup> Vyāsanāthikṣu thinks that

[illegible]

44 Ibid., p. 230.

43 Ind. p. 200 ckeas poras adha ebbena

mother is threatened by someone, speak to any one

11-14-44

of 1973 and 1974, the number of persons in the labor force has increased by 4.2 million.

46 *Tattva-saundhya* p. 241

only other person to run the road on a private basis.

47. Vāṇabhaṭṭya, p. 230.



## 90 UPANISADYOGA AND PĀTANJALAYOGA—A COMPARATIVE APPROACH

ahimsā is the best way in comparison with satya etc. and for establishing this he cites a verse from the *Māndhūkya*:

vaśāntiścapaśāntiśca nṛ paśūniḥ padagantvān m-  
sitya nṛvāpātī vānta padāntu kaurjate  
evānī svayārahunīcāmya cāramatthānti apī dhīyate.<sup>48</sup>

Thus ahimsa being the best of all the *pañcās* Patañjali has described this vow ahimsā first.

### The result of ahimsā.

After attaining it of success in the vow ahimsā all the animals coming in contact of the devotee become devoted of itself.<sup>49</sup>

### Satya.

The equality of mind and speech is satya. The knowledge attained through perception, inference and conclusion of the scriptures is to be instructed to others in the same meaning and it is called satya, truth. While teaching to others, if the subject inspires doubt or it becomes meaningless then it is not truth. In fact, if a speech which stands contrary to the understanding of one is uttered. If the true statement cause any harm, it is better to be mute. i.e. *muṇī*—it is not stated may be uttered.

### The result of satya.

When the yogi completely succeeds in satya, i.e. when under no circumstance he deviates from truth, then action and result come to his refuge.<sup>50</sup> According to commentator Vyāsa, his speech becomes infallible.<sup>51</sup>

### Asteya.

Asteya stands third in the list of *śaivāṅga*. The meaning of the term *steṇa* is stealing or taking other's materials. *Asteya* denotes the wanting of *steṇa*. *Steṇa* is stealing of others e.g. souls violating the instructions of the scriptures, the reverse is *asteya*.

48. *Māndhūkya* 1.2.4—*ahimsa*.

49. *Yoga-sūtra* 2.35.

50. *Māndhūkya* 1.2.190.

51. *Yoga-sūtra* 2.36—*satya paśū dhīyate*—*śāntiś ca paśū*.

52. *Ayurvedhūta* 1.2.3—*dhīra koṭiḥ*—*śāntiś ca paśū*.

disturbedly—*evāṅ*—in proper way—*evāṅ*—in proper way—*śāntiś ca paśū*—*bhūyate*.







## 92 UPANISADYOGA AND PATAÑJALIYOGA: A COMPARATIVE APPROACH

### Aparigraha.

The last rule of yama is *aparigraha*. On finding various disadvantages to possess the worldly materials such as acquiring protection, delaying, malice etc., one should not enjoy wealth beyond one's requirement. It is called *aparigraha*.<sup>59</sup> If the devotee refuses with vanity to accept the goods given by others or if he disowns the article for the reason of its unavailability, then it may not be termed as *aparigraha*.<sup>60</sup> The *Yogaśāstra* *aparigraha* states: 'repudiation of donation is *Iti*, even in the critical moment, is *aparigraha*'.<sup>61</sup>

Here doubt arises on the point that acceptance of other's wealth was first prohibited by the rule *asteya*. So what is the necessity of framing another rule of *aparigraha*? The doubt may be solved in the manner that *asteya* prohibits to steal other's wealth & acquire other's property through evil or means. But *aparigraha* binds to acquire excessive property beyond necessity.

### The result of *aparigraha*.

By the 1st of *aparigraha* the devotee can have the knowledge of the nature and cause of his present, past and future births.

The *Yogaśāstra* believes that the existence of the five limbs of yama such as *ahimsa* etc., may not be dependent on *nirodha* or *kala*, but should be sovereign and eternal. If all the senses and matters are flawless and supreme then only it may be called *yama* *apithvata*.<sup>62</sup>

*Yama* should not be composed of species, space, time and age because if one thinks that only fishes will be killed, excepting in the sacred spots like *Kasi* etc., and in the sacred dates like full moon day, *Ekadasi* etc., then such a type of non-violence will be different from species, space and time. In this way even after connection with species, space, age and time it becomes *yama* *mahavyata*. Situated in this great sacrifice the devotee can win the first step of the attainment of *Samyaktva*. The ethical yoga is the devotee climb the highest peak through the power of *yama*.

59. *Ibid.*, p. 235.

60. *Ibid.*, p. 221.

*Yogabhiṣag* *aparigraha* *ksayakāraṇaṁ gaurāṇām* *aparigrahaḥ* *ksayakāraṇaṁ* *aparigrahaḥ*.

61. *Yogaśāstra* *aparigraha*, p. 62.

62. *Yogaśāstra*, 2-3.

1500

According to the derivation of *nyama* (न्याम) from *nyama* (न्याम) is related to some extent. *Nyama* (न्याम) is of five types: *saucha* (साucha), *niyata* (नियत) and *nyaya* (न्याय). *Nyama* is the means for self-purification.

**Sources:**

The meaning of śuddhi is purity. It has two types: external purity and internal purity. External purity is that by which our mind, speech, body and body are made clean with sandal or water, etc., by keeping the body away from impurity by taking pure food. External purity is to keep the body pure, desireless, healthy and restrained by pure food. Here the word pure does not only indicate the external three-colours. The pure food which being eaten produces purity is known by the term medhya. Vāsanabhaṣya and Vacaspathi Mīṣa speak of cow-urine (śrīṣṭa) etc. in the list of medhya.

If the devotee takes pure love, his mind becomes concentrated and motionless. Dull thoughts can not make him uneasy. No external party is essential for the devotee.

Internal purity is removing of mental impurities. continuous endeavour to restrain the vicious attitudes of mind like pride, ego, envy etc. The devotee with a vicious mind can not engage himself in austerity.

The result of  $\text{Laplace}$ .

By practice when the external purity becomes firm the devotee feels contempt at his own body and keeps himself aloof from others. By internal purity the various devotee's mind go away," the mind becomes pure and sacred thoughts arise there. He enjoys eternal bliss. As a result he acquires concentration of mind with over the sense organs and comes in possession of capability to meet the supreme soul."

**Santos,**

Santosha is satisfaction. One should not have the desire to get more worldly materials for maintaining livelihood excepting those which are most

61. Yugaśtra, 232.

66 Vyāsaśāstra, p. 237

[illegible]

66.  $\text{Yngladdur } 240 \text{ tölur inni } n \text{ og } p \text{ er } p \text{ er } 2n \text{ og } n$



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essential. Such a very limited desire leads to *santoṣa*<sup>67</sup>. Through the power of *santoṣa* thirst disappears. This thirst is related to the worldly material but not to the spiritual material. *Santoṣa* makes the devotee's mind concentrated. After disappearance of thirst the devotee will be satisfied with only available thing — he will feel no desire at other things. Consequently the desire of salvation becomes firm.

*Santoṣa* may be practiced only after accomplishment of internal purity. The reason is that unless and until the devotee can open his attachment and desire of own enjoyment the happiness of others, he can not be satisfied with his own attainments, and thus he can not merge himself in the austerity of yoga.

### The result of *santoṣa*

According to the *Yogasūtra*, *santoṣa* gives the best happiness<sup>68</sup>. It can not be compared to the celestial or non-celestial happiness. To clarify the matter a verse is found in the *Vyākhyāṇa* –

vac ca kṛmānāḥ opaloke vac ca divyaṁ mahat sukhaṁ  
tīrtikasya sukhasyāste vāhātīrthe sadāram ka am<sup>69</sup>

The happiness available from *santoṣa* is celestial. The *Manusmṛiti* also speaks of *santoṣa*<sup>70</sup>.

### The result of *tapa*.

The practice of *tapa* removes impurity and gives success of body and sense-organs. The practice of *tapa* is mainly related to body. So the grace available from it is connected with body and sense-organs. The success of *ānimā*, *garimā* etc. is connected with body and hearing of sound and perception from a distance is the success of sense-organs.

**Difference between *īśvaraprasādhāna* described in the first and second sections of the *Yogasūtra*.**

Realisation of god has been described in three place. At first it is described in the *samādhi pāda*, secondly in the *kriyayoga* and thirdly in the *astāṅgayoga*. The realisation of god described in the *kriyayoga* and

67 Ibid. 2:41

68 Ibid. 2:42

69 Vyākhyāṇa op. cit.

70 Manusmṛiti 4:12

astangiyoga is the same. Here the problem is that whether the realisation of god described in the first pada is also the same or something different.

A very minute difference lying between the two padas has been clarified by Vyasa<sup>71</sup> in the following manner. He says that *isvarapranidhana* described in the *samādhipada* is different from that in *sādhya* *padā*. The realisation of god described in the first pada is purely related to *dhyana*, but the second one is mainly connected with *varjya*. The realisation of god is found in the *sādhana* *pada* does not primarily represent the theory of god. There the intention is not thinking of god. There the thought of the result of *karma* is made, then keeping the god as an object. Such a practice is continued aiming at the god. Thus it has been termed as *isvarapranidhana*. If we admit that the *isvarapranidhana* and *sādhana* *pada* is based on *meditation* which has been suggested by the *śloka* of first *pada* "*tanusparśadharīdhāvanam*" then the *isvarapranidhana* of second *pada* should be adopted as *antarāṅga* *sādhana* because thinking is a form of *reflection*. But it appears to be improper because Patañjali mentions *yama*, *niyama*, *śvara*, *pratyahara* and *pratyahara* is *vaśāṅga* *sādhana* and *dhyāna*, *dharma* and *samādhi* as *antarāṅga* *sādhana*.<sup>72</sup> The devotee practising *yama*, *niyama* etc. can not be fit for meditation because he possesses a mind strongly agitated. When the *yama*, *niyama*, *śvara*, *pratyahara*, *pratyahara* and *dharma* get maturity, then only the devotee can have his mind concentrated which is fit for meditation. Established on this stage the devotee can practise *isvarapranidhana* which is described in the first *pada*. The best devotee having a *meditated* mind, has accomplished the *vaśāṅga* *sādhana* in his previous birth. So, in the present birth he practises the *isvarapranidhana* based on meditation which is described in the first *pada*. Thus there being differences among the devotees regarding the procedure of austerity, difference between *isvarapranidhana* described in two places is also mentioned.

### Āsana

The third limb of yoga practice is *āsana*. *Asya e upaveśyate ānyā mudraya ity āsanam* according to this derivation different styles of sitting is called *āsana* by which one can remain seated happily for long time.<sup>73</sup> After practising *yama*, *niyama* etc. the devotee practises *āsana*. The description of

71. Yogasūtra 3.7. *trayaṁ antarāṅgam pravekṣyāt*

72. Ibid., 2/46, *sthiraśukham āsanam*.





**The divisions of prāṇāyāma.**

Patanjali in his *Yoga-sūtra* (1.34) divides prāṇāyāma into *rechaka* and *puraka*.<sup>76</sup> He has also mentioned the third division of prāṇāyāma which is nothing but the different name—*kumbhaka*.<sup>77</sup>

**Rechaka**

Rechaka is exhalation of impure breath in a slow motion and control over the respiration. After obstructing one nasal hole by finger the breath of heart should be exhaled by the other hole.

**Puraka,**

Puraka is inhalation of a very slow motion—*puraka*. Having blocked one nasal hole by finger the external wind forced be inhaled very slowly and spread in all the veins. This great restraint is called by the name *puraka*.<sup>78</sup>

**Kumbhaka**

The body should be kept still, respiration should be controlled and the soul motionless—this is called *kumbhaka*.

The fourth type of prāṇāyāma is called *omā kumbhaka*—*omāka*.<sup>79</sup> The distinction is between the third and the fourth division of prāṇāyāma—that in the third prāṇāyāma respiration stops in absence of *rechaka* and *puraka*. In the fourth prāṇāyāma the respiration stops after performance of external and internal change by *rechaka* and *puraka*. When the breath is made easy forsaking the internal and external matters then it is called *kumbhaka*. According to Patanjali this is the fourth division of prāṇāyāma.

Vipranabhikṣu mentions two division of prāṇāyāma—*sagarbha* and *agarbha*. The prāṇāyāma devoid of worship and meditation is *agarbha*, the opposite is called *sagarbha*. According to Nāṭyanāṭh prāṇāyāma is of two types—*saṁhita kumbhaka* and *kevala kumbhaka*. The *saṁhita kumbhaka*

76. *Yog-sūtra* 2.49.

77. *Ibid.* 2.50.

78. *Yoga-bhāṣya* (p. 89).

balaye, atitāpā, nā, apānā, vāyā, mū,  
ākāśa, kha, vā, etāh, cā, mū, vā,  
mū, vā, vā, vā, mū, vā, vā, vā,  
vā, purā, vā, mū, vā, vā, vā, vā.

79. *Ibid.* p. 80. *kumbhaka* is or *omāka*—*omāka* p. 80, 81, 82, 83.



## 38. UPANISADYOGA AND PATAÑJALYOGA: A COMPARATIVE APPROACH

Five types of divisions—*sukshmadhara upaya*, *akāśa*, *bhastrikā*, *bhramarī*, *murchā* and *mukhya sahita*.<sup>80</sup>

Patanjali did not describe the subdivisions of *kumbhaka* in the *Yogasutra*; these have been extracted by the commentator, viz. *Ashtāṅga* Nārāyaṇathā in his *Yoga-saṁhita* (1.34). He did mention other divisions of *kumbhaka* apart from the subdivisions. *Sahita* and *keśa* *kumbhika* are divided into two—*tothakāra* and *vapakāra*.<sup>81</sup>

These two divisions have seven varieties: *recta kumbhika*, *purita kumbhika*, *sukṣma kumbhika*, *prāṇa kumbhika*, *uttara kumbhika*, *adhara kumbhika* and *sama kumbhika*. *Sapāṇtha kumbhika* has three divisions: *sadhūmaka*, *keśa* and *purita*.<sup>82</sup> The above mentioned *prāṇayāma* can be experimented by space, time and number.

### Experiment of *prāṇayāma* by space

It is mainly the confinement of *prāṇa* in a particular place of the body. So for this subject—*prāṇa*—we need to find out its place. The place of *rechka* reaches upto twelve fingers outside the nose. The place of *puraka* is spread under the navel upto the head of the body. The combination of the external end of *rechka* and *puraka* is the place of *kumbhika*. The place of *rechka* reaches upto twelve fingers outside—from the tip of nose—and its action is restricted by placing a straw or cotton at that point.<sup>83</sup>

The *puraka* is related with internal matter of human body from the lower surface of the feet to the head or above, and its action can be realised by the feeling of touch like ant.

### Experiment of *prāṇāyāma* by time

It is the process of controlling the mind by the span of moment. The *rechka*, *puraka* and *kumbhika* have to be performed within a certain span of time—this is called *prāṇayāma*—measured by time. The measurement of time should be according to the *prāṇa* or *prāṇa* or *prāṇa* during performance of the *prāṇāyāma*.

80. Ibid. p. 95. *śukshmadhara upaya akāśa bhastrikā bhramarī murchā*.

81. Ibid. p. 97.

82. Ibid. p. 98.

83. Ibid. p. 98.

84. *Yogasāstra* (1.34) *śukshmadhara upaya akāśa bhastrikā bhramarī murchā mukhya sahita*.

**Experiment of prāṇāyāma by number**

The time of normal respiration of sound can be caused by the mark called *Haṭha-sūtra*. Vyāsa's commentator on the *Yogabīja* says that the practice of twelve mala is proper when it is of twentystone weight. It is called medium and the practice is superior. Twenty mala is known as intense.<sup>85</sup>

**The result of prāṇāyāma.**

The success in prāṇāyāma in removing the cover of ignorance and ignorance and expresses the knowledge of Brahman.<sup>86</sup> The commentator Vyāsa says that prāṇāyāma is superior to meditation according to the *Yogabīja*. No other penance is superior to prāṇāyāma by it the senses become pure and the knowledge becomes luminous.<sup>87</sup> With the help of prāṇāyāma one acquires the power of *dhīra* that is a power to concentrate the mind towards an object can be acquired.<sup>88</sup>

*Dhīra* is which has been mentioned by the commentator as the effect of attaining concentration of mind of the best of sages.

**Pratyāhāra.**

After attaining tranquility of mind with the help of prāṇāyāma the controlling of the sense organs by pratyāhāra may be discussed. The word pratyāhāra is formed with the root *hr* having the prefixes *prā* and *hā*. Its meaning is attraction in the right path. Pratyāhāra is that by which the sense organs withdraw themselves from their objects and come to the equal point of the nature of mind.<sup>89</sup> The sense organs move toward the worldly matters as speedy as the steel. It is only with the help of pratyāhāra that the sense organs can be attracted towards internal matter withdrawing them from the external objects. Pratyāhāra is as described in the *Yogabīja*.<sup>90</sup>

85. The *Yogabīja* 1.837-38.  
 madhyamaṁ tu dvireḍghātaś caturvīṁśatmalakāḥ  
 mahān tu yastu rājagṛheḥ śuśrūṣaṁ mātṛaḥ saḥ

86. *Yogasūtra* 2.52. *tañhāḥ kṛyāḥ prakāśaṁ mṛdā* \*.

87. *Vyāsa-bhāṣya* p. 254. *tapo na pāramitā* <sup>88</sup> *śānti* <sup>89</sup> *śānti* <sup>90</sup> *śānti* <sup>91</sup> *śānti* <sup>92</sup> *śānti* <sup>93</sup> *śānti* <sup>94</sup> *śānti* <sup>95</sup> *śānti* <sup>96</sup> *śānti* <sup>97</sup> *śānti* <sup>98</sup> *śānti* <sup>99</sup> *śānti* <sup>100</sup> *śānti* <sup>101</sup> *śānti* <sup>102</sup> *śānti* <sup>103</sup> *śānti* <sup>104</sup> *śānti* <sup>105</sup> *śānti* <sup>106</sup> *śānti* <sup>107</sup> *śānti* <sup>108</sup> *śānti* <sup>109</sup> *śānti* <sup>110</sup> *śānti* <sup>111</sup> *śānti* <sup>112</sup> *śānti* <sup>113</sup> *śānti* <sup>114</sup> *śānti* <sup>115</sup> *śānti* <sup>116</sup> *śānti* <sup>117</sup> *śānti* <sup>118</sup> *śānti* <sup>119</sup> *śānti* <sup>120</sup> *śānti* <sup>121</sup> *śānti* <sup>122</sup> *śānti* <sup>123</sup> *śānti* <sup>124</sup> *śānti* <sup>125</sup> *śānti* <sup>126</sup> *śānti* <sup>127</sup> *śānti* <sup>128</sup> *śānti* <sup>129</sup> *śānti* 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## 100 UPAK SĀDYOGYA AND PATAÑJAL YOGA: A COMPARATIVE APPROACH

The activities of the sense-organs are denoted as *ekamind*. When after practising *pratyahāra* etc., the mind is directed to the material world, the sense-organs automatically become retrained then. When the mind dwells with the object of meditation, the sense-organs also follow it. *Pratyahāra* is the nature of sense-organs but not of the mind. The sense-organs of a well-restrained devotee are at his mind. As all the bees of a hive where the queen bee sits and leave that place when the queen bee leaves, similarly, the mind is attracted to the material objects, the sense-organs follow together, serves in their own manner. When the mind becomes quiet, the sense-organs also become restrained. *Pratyahāra* is skillful restraint of sense-organs.

### The result of *pratyahāra*.

According to the *Yogasūtra*, by *pratyahāra*, the sense-organs completely come under the control of mind. There are three views of many scriptures regarding control of sense-organs. The commentator Vyāsa refers to them.

The first view is that non-attachment of the sense-organs to the matters like sound etc. i.e. *vairāgya* is supremacy over sense-organs. According to the definition *vyasatātpara* *teṣāṃ*, the *para* word denotes the devotee from the path of *vyasa* is called *vyasānta* *viśa*. Consumption of worldly materials as directed by the scriptures is *para* *viśa*. Consumption of worldly materials as directed by the scriptures is *para* *viśa*. This *vairāgya* is control over sense-organs.

According to the second view, attachment of the sense-organs with the materials like sound etc. at one's own will is winning of the sense-organs.

The third view is that control over the sense-organs is acquisition of knowledge regarding bliss and sorrowless sound etc., when the mind is freed from *raśa*. This is the condition which is the indicator of neutrality. When indifference is towards the worldly materials, the causes of joy and sorrow, the anger and malice disappear towards those materials. When the anger and malice disappear, the knowledge of the objects devoid of joy and sorrow can be acquired. This is the supremacy over the sense-organs.

The fourth view is represented by *śrīmadbhagavadgītā*. He says that after concentration of mind, stopping of the activities of the sense-organs, is called win over sense-organs.

The above four views show reaction of the sense-organs with materials. This is not an appropriate deviation from the ultimate object. As the



person expert in the use of power cannot be double with a serpent in his hand even though he kept and exerted likewise the device engaged in the enjoyment of worldly pleasures. can not be free from the fear of sufferings even after attainment of control of the said three types. Thus the last type of control over the senses means is the actual nature of control. So, Ayasna thinks it most essential that the mind should be controlled first and then the sense organs will be automatically restrained. With this process supremacy can be attained over whole of the universe. Only after winning over the sense organs the mind becomes fit for conception, contemplation and profound meditation.

The spiritual fire becomes attained after a complete control over the sense organs. As after burning, the fire the great heat of fire is manifested in the same manner the supreme soul manifests after controlling the sense organs.

By practicing the eightfold path of yoga the devotee attains the state of concentration (dhyana) which is the third stage of Ashtanga. The last five practices have been given the name external austerities in the 'Brahma-sutra'. The three austerities dharmas, dhyana and samadhi are considered as external. On what ground these last four of yoga have been given this name? In answer Anandashankara writes that the last three are not external as equal to that which is to be attained, and thus they are called internal but the matter of samadhi is not like these. Therefore they are mentioned as external."

The attainment of the first five *vidhāḥ* is possible only by common people. This is why it has been termed as *external*. But the attainment of the last three accomplishments cannot be reached by all. Hence it is termed *internal*. The commentators of the *Yogasūtra* Rāmānandī and others say that *yama* and *niyama* are the seeds of *yoḡa*. *āsana* and *prāṇāyāma* are sprout. *pratyahara* is the flower. After this the practice of *yoḡa* becomes mixed with the last five *vidhāḥ* *dhyaṇa* and *samādhi*. The attainment of external performances of a devotee is to obstruct the outgoing flow. The attainment of internal performance is to cross the outgoing flow which is obstructed by the external flow.

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## 22. 1. PAN, SAPPYOKA AND PĀNĀSINAYOGA: A COMPARATIVE APPROACH

### Dhyanāṁ

The *Yoga-sūtra* says that concentration of mind to a particular place is *dhyāna* (1.2). The meaning of place is the spot where mind is concentrated. There are two places for concentration of mind: external and internal. The *nyāsa* (deity, the lotus of heart, the nostril of head, the tip of nose, the point of forehead etc.) are the spiritual places, but the name of external has not been mentioned. Aśaṅga-pit-Mishra says in his *Tatvaparyāyādi* that *Thiruvigayabha*, *Varāḥa*, and *Paṇḍita* etc. are the external places of *dhyāna*.<sup>96</sup> The mind is located in the external place directly by repetition. In the external place it is held up by the action of the sense-organs. When the mind becomes *kānta* (free of the place where it is settled and the sense-organs connected) with their own related matters, it is called *dhyāna* which is referred to as *śānta* (1.3). The commentators like *Vijñānabhāṣya* and others in describing the nature of *dhyāna* (also for *dhyāna*) say that a *dhyāna* requires the time of *at least* *pratyakṣa*.<sup>97</sup> The devotee gradually increases the time of *dhyāna* by practice and makes the heart fit for *dhyāna* meditation.

### Dhyanā.

In the place of *dhyāna* when the knowledge of the attainable flows spontaneously, then it is called *dhyāna*.<sup>98</sup> In the *dhyāna* condition the mind is *śānta* (1.2). The *śānta* is related to the attainable that then there arises no other related mind except the attainable. Thus *dhyāna* is a concentrated state of mind. During *dhyāna* the activities of mind are restrained.

It is to be known and the commentator mentions that *dhyāna* and *dhyāna* are the same word.<sup>99</sup> But it does not mean that *dhyāna* and *dhyāna* can be used interchangeably only; one should meditate the supreme soul of that place.<sup>100</sup>

According to the commentators, *Vijñānabhāṣya*, *Narayana* (ibid.) etc.

96. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

97. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

98. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

99. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

100. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

101. *Yoga-sūtra* 1.2, *Yoga-sūtra* 1.2.

102. *Yoga-sūtra* 1.2.





in sickness the devotee always strives to get rid of the disease and thus he cannot afford due attention to yoga. This is why disease has been taken into account among the impediments of yoga.

### Styāna.

\* Styāna means non-functioning of the mind. \* Due to excessive restlessness the mind feels no desire to engage itself in the accomplishment of yoga. The mind can not do any work due to lack of concentration. Thus, why styāna has been considered as the obstacle to yoga.

### Samśaya.

This thing may be of this type or it may not be, such a mutually opposite knowledge or the knowledge of both sides is known as samśaya, doubt. The doubtful knowledge is both negative and positive. Whether yoga is perfectly done or not, \* Is the glory of yoga as described in the scriptures true or false, \* Whether I will be successful in this austerity or not, \* such doubtful and opposite knowledge is known as samśaya. The man having doubtful knowledge can never engage himself in yoga with certainty.

### Pramāda.

Pramāda is not thinking with regard to accomplishment of samādhi.

In both the cases of styāna and pramāda, the mind can not be concentrated while in action. But the difference between the two is that in the case of styāna the mind is incapable of performing any type of work, but in pramāda the mind can not perform or think of the works related to austerity.

### Ālasya.

Ālasya, dullness is the heaviness of the body as well as of mind. When the body becomes heavy by excessive phlegm and the mind by tumour qualities the devotee can not accomplish the yoga, this is called ālasya.

### Avīratā.

Avīratā is the engagement of the mind in worldly enjoyment. In course of contact between the mind and the worldly materials, the mind engages the elements of materials and an utmost desire in sexual mood for enjoyment of these





materials. This desire is known as *virāṭa*. The desire of worldly materials is a strong opponent to the yoga, because it causes obstruction in the introspective attitude of the mind. If case the attitude is made different after great endeavour, the material thought would contaminate the mind and make it extrovert within a short time. This cause is responsible for accomplishment of yoga. It is also mentioned in the śūtra. Non-attachment to material objects leads one to salvation, but contact with worldly materials produces many defects in the devotee and throws him down even if he ascends the peak of yoga. Thus he can not succeed.”

### **Mhāntadarsana.**

Perception of the unreal thing as real is false knowledge. Mist observation is false knowledge. This false knowledge obstructs the devotee from performance of yoga.

### **Alabdhaśraddhākatva.**

Abide alldhānāśraddhā is non attachment of the ground of śraddhā.

### **Anāvasthātva**

The state of non settledness is known as *anāvasthā* when the mind can not settle on the ground of the object that is external, affecting the various moods. Only after attaining the state of *avasthā*, the mind becomes settled.

After reaching the state of *avasthā*, the devotee does not stop for settlement. He proceeds to the next stage, even he is yet detached from the earlier stage. So the devotee should strive to settle his mind in the ground that has been achieved and continue the next higher stage.

The above nine impediments are the causes of obstruction of mind. Together with these nine obstacles, sometimes there is a sorrow, due to an *angamajātā* mind, a failure of expectation.<sup>1</sup> These are known as additional impediments, because they come with the original obstacles and create disturbance in performance of yoga.

### **Dubbhā**

Sorrow is of three types: one resulting from the mind on self, the second caused by another and the third caused by fate. Persuaded by the beings per-

ready for their destruction<sup>112</sup>. The sorrow arising from *duḥ* and *manas* is *duḥkha* sorrow. It is of two types—physical sorrow and mental sorrow. The physical sorrow such as fever and other diseases is connected with body. The mental sorrow arises from anger, lust etc., connected with mind. When sorrow is caused by any creature, that is known as *adhibhauka* sorrow. That is called *adhidāyika* sorrow when it is produced by time, such as thunderbolt, excessive rain etc.

### **Daurmanasya.**

Daurmanasya is the grief of mind produced by non-fulfilment of material desire (*daurmanasyam uccāyāghātaś cetaśaśh krodhah*)<sup>113</sup>.

### **Angamejayaiva.**

Angamejayaiva means trembling of the body<sup>114</sup>. In performance of yoga a natural vibration can be felt in different limbs—it is known by the name *angamejayaiva* in the *yogaśāstra*.

### **Śvāsapratīvāca.**

It is the process of respiration. The soul without any desire inhales the external air and exhales the inner air—this is called respiration<sup>115</sup>.

This natural process of respiration creates obstructions in *candālī* for which the mind can not be concentrated.

All these impediments can be removed by practice and *apāra* by—The grace of the supreme being is the only resort to remove these obstacles and perfection of *own*. It is only by the grace of god that one can succeed in the yoga.

112. *Yogaśbhoḥya*, p. 87. *duḥkham adbhaukaḥ adhidāyikaḥ krodhādhidāyikaḥ cetaśaśh krodhah* *pramāṇaś tadāyāgaś cetaśaśh krodhah*.

113. *Ibid.*, p. 87.

114. *Ibid.*, p. 87.

115. *Ibid.*, p. 88. *prāṇaś yad bāhyaḥ śvāsaś cetaśaśh krodhah* *pramāṇaś tadāyāgaś cetaśaśh krodhah*.

## CHAPTER VI

## VIBHUTI : UPANISAD AND PĀTANJALA YOGA

The world is an mystery. The name of India. The philosophy is the world. The product of the human mind. Our heroes and sages have tasted the conclusion of the action of yoga by their own mystical grace of gods and by realization of beatitude and thus produced it in front of all. The simplest path is a higher science as many and other masters and branches of learning are to be studied and the much fruit of progress which is produced by practising yoga. The yoga science is a science which is in the form of philosophy but also in the practical form. Several literatures of the Aryans, the qualities of yoga have been recorded. The world of love and devotion has been described in the days of Islam. A new concept of the soul in the body and the science of thought, the science of being, a few of the works related to devotion and yoga science have been written on the basis of yoga. The fruit of yoga has been the success of the human mind. Pure knowledge can be attained by yoga. The science of yoga can be attained. The pure knowledge helps the mind. The science of yoga is the science of spiritual thinking of the Indian culture. The pure knowledge is the science of yoga by study and practice and by love and devotion to the people. The yoga is a sovereign and eternal practice.

In four years, being passed five hundred times. The highest level of the people, but you, the student of the Vedas, created the wide path for welfare and happiness. It is the level of a sage, a man can see accurately of the future has never. It is done by the Brahman, Vishnu and Maheshwara, called by the name of God, so they conduct the work of creation through the power of you. The power of you, the whole world powerful. Be happy every day, Vishnu the power of. We believe that the yoga tried by correctly. Since the ancient times. We know, knowledge, Brahman can be known. In ancient times men attained the highest success by the power of you. A person is that the spiritual knowledge of the Indians is still above all the things in the world.

Yoga is that process of one who the soul can make its individual existence and establish it as a soul and can see the soul becoming concentrated in the self material and can be released of all bondage to attachments unites with the absolute end. Man practices the yoga in his own life and after crossing the low stage of attachment and more proceeds towards higher one. There are unlimited number of fruits and the store of unlimited possibilities in a man. But in most cases these remain unfructified. Through the process of yoga it becomes manifested and bloomed. As much as the devotee perseveres in the practice of yoga the spiritual qualities get manifested in him. This is called bhakti. If the devotee can obtain it he can perform many impossible tasks.

#### The sanctifying grace described in the upanishads

The mayah can be concentrated in the crown of the head at the top of the nose for a while moment becomes capable of detaching the senses required in hundreds of births. By controlling the mind the secret and hidden types of knowledge can be acquired. The knowledge of vedas can be attained by controlling the mind at the tip of the nose. The restraint below this spot gives the knowledge of apitaloka. The knowledge of all the worlds can be acquired if the mind can be concentrated in the eye. The concentration in the ears brings the knowledge of samitaloka and the concentration beside it gives the knowledge of mahitaloka. The performance of samyama at the back gives the knowledge of vataloka. The concentration of mind in the left ear produces the knowledge of vayataloka. The performance of restraint at the neck produces the knowledge of vataloka. The restraint of the left eye produces the knowledge of vitaloka. At the forehead between the eyebrows below the feet the mahitaloka. At the tip of the nose the vataloka. At the joint of the feet the mahitaloka and at the thighs the vataloka.

The performance of samyama at the knees brings about the knowledge of mahatalaloka. At the thighs the knowledge of mahataloka. At the waist the knowledge of mahataloka. The concentration of mind at the nase produces the knowledge of mahataloka. At the abdomen the knowledge of mahataloka and at the heart the knowledge of mahataloka. The restraint above the head helps to get the knowledge of mahataloka. At the neck the knowledge of mahataloka. In the eye, below the tip of the nose the knowledge of mahataloka. The concentration in

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dharmāḥ tadātmikāḥ. The cause of knowledge about past and future. The knowledge of previous birth comes from the concentration of mind in the collected work. The concentration in the others mind produces the knowledge of the same. The concentration made in the form of the body of treasures in visible to others. The restraint of strength helps to have the strength like Hanuman. The concentration in the sun gives the knowledge of universe and the concentration in the moon gives the knowledge of formation of the stars.<sup>2</sup>

The concentration in dream produces the knowledge of its mother and the concentration in the awake produces the knowledge of father. Similarly in the circle of time the knowledge of formation of body can be acquired. The cessation of the need to eat, sleep, hunger and thirst. The concentration at the knowledge of the past produces the future. The samyama at the eye of the body gives one strength for going to the sky.

### Vidhiḥ as described in the Patañjalayoga

All the persons, except in the three parivṛttau, the devotee can have the correct knowledge of the past and future materials.<sup>3</sup> All the numerical objects are of the nature of parivṛttau. There are three stages of parivṛttau: dharmā, akarmā and āyātṛ. One should observe discipline in these three parivṛttau.

Here doubt arises, validity of the matter relating to samyama is only possible but not of other matters. Here the subjects of samyama are three parivṛttau. But how the knowledge of past and future is possible by it.<sup>4</sup> The solution is that the samyama in these three parivṛttau makes to observe past and future. As during observation of a pot it comes to the knowledge and at the same time its form and colour also can be known. Likewise during observance of dharmā in the three parivṛttau one can have the knowledge of the parivṛttau together with present and past existing in it. If one observes discipline in the word, meaning and the division of suffixes he can get the power to understand the languages of all the creatures. The common people can not divide the word, meaning and the suffixes because these remain connected very closely with each other. But the devotee can directly have the knowledge of the division of word, meaning and suffix after performing samyama on them.

2. Ibid., 107.

3. Ibid., 108. *parivṛttauḥ parivṛttauḥ parivṛttauḥ* at the end of the sentence.

4. Ibid., 108.



In this way the devotee can have the knowledge of the world as seen by *śāstra* and others.

The knowledge of previous birth can be attained by controlling the innate feeling. *Āśaśāntaḥ śāntaḥ prāṇaḥ* (the *prāṇa* can be known and the knowledge of other things can be attained). According to the derivation, *pratyakṛti* (sense organs) is the postcard from the mind. The *vānyama* in the form of the body makes the devotee know how he feels. As a result the body becomes out of sight and the devotee can disappear.<sup>5</sup>

The body of five elements has five qualities: hot, cold, sweet, food and sound. The five senses (*pañcāyatana*) are the door to the world and can accept one quality each. If in the form of the devotee, *prāṇa* and *vānyama* in taste, sweet, touch and sound, he can obstruct the five senses. Then one escapes from obtaining these things.

The *karmaṇ* has two varieties: *śāpakarmaṇ* and *śūdrapakarmaṇ*. The work which gives fruit very soon is known as *śāpakarmaṇ* but that which gives the result late is *śūdrapakarmaṇ*. Observing *vānyama* in the body decides the devotee can get the knowledge of death. He also knows what work will give what fruit and when. Sometimes the dead can be revived by a contrary opposite sign. The *āśāśānta* (death) has three varieties: spiritual, elemental and supernatural. Performance of *vānyama* in friendship, pity and gladness gives strength.<sup>6</sup> The strength of elephant can be acquired by *vānyama* in strength. By introspecting the enlightened attitude one can have the knowledge of minute things remaining at a distant place.

The *vānyama* in the sun, the source of heat, produces direct knowledge of whole of the universe. The *vānyama* in the moon originates the knowledge of the position of all the stars. If the devotee performs *vānyama* in the unsuitable light (*dhruva*) he can acquire knowledge of the movement of the stars. If *vānyama* is observed in the base of the knowledge of constitution of the body can be acquired. The *vānyama* in the base of the neck makes the devotee devoid of hunger and thirst. The *vānyama* in the vein *śāśānta* produces mental and physical firmness. The *vānyama* in the *hṛd* shows the eman-

5. Ibid., 3/18.

6. Ibid., 3/21.

7. *Vyākṛti* (p. 315) *karmaṇ* (p. 315) *śāpakarmaṇ* (p. 315) *śūdrapakarmaṇ* (p. 315).

8. *Yogavṛta*, 1.23. *mantrādhya* (p. 111).

9. Ibid., 3/25.



body can move as first without mind.<sup>16</sup> A devotee achieves a state of liberation from the organs. By this achievement the senses gradually can move at will without the human physique. Control over all the organs is transformation is *pradhānāyā*.<sup>17</sup> At these three achievement are known by the name *madhupratika* in the *yogasūtra*. If the devotee observes the nature of the division of *prakṛti* and *paraśa* he becomes liberated. He can acquire the knowledge of the animate as well as the inanimate. *Svayamānanda* is the state and its orders produces the knowledge of conscience.<sup>18</sup>

Patañjali has mentioned the result of *samāna* starting from body to the minute material. First he has mentioned the achievement relating to the inanimate objects then the achievement which are related to the knowledge of the distinction between animate and inanimate. At last the achievement of the knowledge of conscience has been mentioned. Through the practice of yoga the above achievements can be acquired by the devotee, but one seeking salvation should not pursue after these sanctifying grace because after attainment of these graces he gets attracted to them and become deviated from his ultimate object. Patañjali himself mentioned that even after invitation by the gods the devotee should not be proud<sup>19</sup> and attracted to the worldly materials. At this he again gets entangled to the cycle of this universe.<sup>20</sup>

Through the power of yoga the fire of mind disappears and the conscience blooms completely. Thought becomes pure and concentrated. A person acquires the power of self-analysis. Through the power of yoga the devotee succeeds in determination. The determined yogi can do whatever he likes to do. The *Yogatattvapaniṣad* says that the capability of the devotee's mind becomes firm. He can acquire the achievements like celestial ears, celestial eyes, celestial speech, devited beauty, power of disappearance and transforming of

16. *Yogabhāṣya*, p. 348. *kāyāyaśānto hino p. śabho mātejayaśānto*.

17. *Ibid.* *śānto hino ind. p. śānto ābhāpre śānto hino p. śānto p. śānto*  
*śānto hino śānto hino śānto*.

18. *Ibid.* *śānto hino śānto hino śānto hino śānto hino*.

19. *Yogasūtra*, 3.47. *śānto hino śānto hino śānto hino śānto hino*  
*śānto hino śānto hino*.

20. *Ibid.* 3.52. *kāyāyaśānto hino p. śānto hino p. śānto hino*.

21. *Ibid.* 3.51.



iron into gold by smelting stone. By the power of yoga the devotee can go up and wander in the sky.<sup>22</sup> The *Yogasutra* also mentions the achievements like going to the sky etc.<sup>23</sup>

### The greatness of yoga.

The greatness of yoga is apparent to the seekers of modern science. Like the scientists the yogis are also the harbinger of social prosperity and harmony. As the scientists after various observations and experiments in the laboratory present many beneficial discoveries before the people, similarly the yogis also through the power of yoga make themselves strong and stout, produce expert citizens well versed in all the arts and thus serve a great benefit of the country and the society. There is no doubt that the production of the yogis is always true, quiet and beautiful. The yogis try to unveil the mystery of this universe and thus acquire knowledge of very minute objects. The scientists are complacent after establishing their supremacy over the superficial strength of the universe, but the yogis do not get satisfaction with this only. They gradually bring the profound strength of the universe under their control. The yogis attain the state of samadhi with the help of yoga and collect huge gems of achievements for this world. Thus the yogis are always the builders of country.

The huge property, stupendous learning, rich literature, beautiful and attractive body, keen interest, pleasant place, unending accomplishment and the process of minute analysis etc., all become useless if devoid of health. So the body should be kept sound by practising yoga. The yoga makes the body fit and strong, the mind pure and fresh. The yogi spends his natural life by residing in a sacred place, he eats pure food, drinks pure water, takes pure air, searches after the right path, accepts the mystery of life by the rays of the sun, and makes himself free from mental anxieties. The human life is difficult to obtain. This body is the means of performing worldly and spiritual works. It is mentioned in the *Yogasutropanishad* that this body is the residence of Siva. It is the cause

### 22. *Yogasutropanishad*, 73-74.

yathā va cit-asamarthyam idam yogo-  
dīpāntarī dīpāntarī bhānāt dīpāntarī-  
vaksuḥśipī 'amāḥ pāṇam āśvākarām tātā  
mālanūtrapaṇipāṇāḥ kṛtāvāḥ sūnatā bhavet

### 23. *Ibid.* 75. khaḥ gāṁ tasya pāṇāṇāṁ nāthya- ayogāb

### 24. Cf. *Yogasutras*,

anūtrapaṇī-  
dravyakarṇake yāḥ ka-  
yāḥ

of proving fulfillment to all the corporeal. The most efficient of men there are requirements of pure semen—pure blood—strong bone marrow and—strong, strong nervous system—innering knowledge and pure ether. All these can be obtained by yoga. Through brahmacharya yoga can be obtained and the pure semen in body produces celestial nectar or electrical power. The semen settled in the body moves upward by the process of yoga and after forsaking its superficial form it gradually attains the extremely minute form. It is identified with the mahabindu remaining in the centre of moon and planet etc. In this way after diverting bindu from the worldly materiality it is expressed in the path of brahman, then emancipation can be attained. There is no other practical means equal to yoga. Internal beauty is greater than external beauty. Through the practice of yoga inner beauty can be developed. Sankaracarya writes in the *Suddhadrastotra*—

\*doko devatayahi prakto asti des + 1. mahaparak  
 detam sarvabhixena samutthaya samate

If the spiritual practices are made in the proper way, the body slowly is transformed to god (brahman). As the reflection is clearly visible in the transparent mirror, in the tranquil mind caused by bandha-bhaya, all works become successful. Thus the saying of Krishna 'yogah karmasu kausalam' becomes true. The yoga provides strength to undertake performing works. Work is the vital thing of human life.

The *Yogakalpdruma* says—knowledge can be attained from yoga. Religion is also attainable from yoga. Yoga is the supreme penance. That stage which is attainable by yoga, can not be obtained by the brahmanas through severe austerity, prayer and performance of sacrifice. The intelligent persons should practise yoga only with a view to get rid of the bindings of this world. "The knowledge of brahman is the cause of emancipation. But it can not be produced in the restless mind. This restlessness of intellect can not be stopped without yoga. Hence yoga should be practised."

26 Yogak. padarūpa p. 33 yoge cānantaṁ te jñānam yoge dīpnam vā tathā sam-  
 yogah p. 34 m. x. ā na ca na m. y. d. h. p. m. , dīpnam  
 na ca tīr. p. 34 m. x. ā na ca na m. y. d. h. p. m. , dīpnam  
 g. m. p. 34 m. x. ā na ca na m. y. d. h. p. m. , dīpnam

26 Yeghisdzys pp 34-35 Ki va angy am kani. p. sh. sayanin. I. I. sh. sayan  
Yeghisi p. sh. sayanin. I. I. sh. sayan

27 Yogakipadana p 11





It is said in the *Yogaśāstra* that the main object of moral deeds, control of sense organs, non-violence, etc., is the study of the vedas, to unite with the supreme spirit by yoga.<sup>20</sup> The *brahman* can be realised by the yoga himself as the happiness of intercourse is derived by husband and wife. As a born blind has no knowledge of the height of a pitcher so a man without yoga can not have the experience of *brahman*. It is mentioned in the *Śvetāśvatara Upaniṣad* that keeping the head, neck and feet straight, the body motionless and the sense organs unmoved by mind, the yoga crosses the streams of day and night, life and death and other fear with the help of the boat made of control of karma. Salvation can be attained by the knowledge of self. But knowledge can not be produced without yoga. Success can be attained after practising yoga for ever.<sup>21</sup> According to the *Kaṇvaopaniṣad* as quoted by the *Yogaśāstra*, the practice of yoga all the time is burnt to ashes and the celestial knowledge is achieved. The knowledge brings unattainable salvation.<sup>22</sup>

Yoga is the best means for those who are heavily oriented in this world.<sup>23</sup> "Kaivalya can be attained by the knowledge of supreme. This knowledge is a form of yoga, because the lay knowledge devoid of yoga can not be the cause of emancipation."<sup>24</sup> The man who performs meditation in *atman* after considering the worldly concerns and the soul as true becomes free from the bondage of this world. But he who is indirect speaker or hearer of spiritual knowledge can not be free from this world's bondage.<sup>25</sup>

The intellectually should not spend his whole life in the dry debates of the scriptures. As the word of light can not illumine the world of scriptures

20. *Yogaśāstra* sūtra 1.1.

21. *Yogaśāstra* sūtra 1.14. *brahmanam āśrayam ātmanā*  
*karmanā ca karmāṇāṃ karma*  
*śreyasā ca śreyasā*  
*pratyakṣam brahma (1.14.14)*

22. *Śvetāśvatara Upaniṣad*, 2/8.

23. *Skandapurāṇa* as quoted in *Yogaśāstra* sūtra 1.1.

24. *Kṛishṇārpana* as quoted in *Yogaśāstra* sūtra 1.1.

25. *Garuḍapurāṇa* as quoted in *Yogaśāstra* sūtra 1.1.  
*brahmaparāśara upanishad* yoga 10. *brahmaparāśara* 10.

26. *Yogaśāstra* p. 34.

*tattvājñānena brahmaparāśaram* *brahma* *brahma* *brahma*  
*śreyasā śreyasā śreyasā śreyasā śreyasā*

27. *Yogaśāstra* sūtra 1.14.





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of yoga and strives to have the spiritual knowledge. It is impossible to have the knowledge of Brahman by material observation. So the practice of yoga is necessary. When the mind becomes pure by the yoga practice, the reflection of soul can be seen in the mirror of heart. As the knots of human mind get opened and he reaches to such a high peak where spiritual thinking is possible. Yoga provides all rudiment, removes all pain, death and birth, untimely condition of body and provide happiness.

The yogi having a pure mind by the practice of *yama*, *niyama* etc. can do everything as desired. The binding of the gross physical body and the minute body becomes loose by yoga. Then he can have the knowledge of the veins of human body and the process of entrance and exit in the minute body. Thus doing his own body the yogi can enter into the body of others at his own wish. After the control of the *samana* *viya*, the yogi becomes lustrous<sup>42</sup>. After observing *samyama* in the instincts of the previous birth he can have the knowledge of previous birth and observing *samyama* in the later birth he acquires the knowledge of the later birth<sup>43</sup>. Observing *samyama* in *bhūta* (matter) the yogi can keep the world under his control. At the influence of the *sattva* quality when the *rājas* and *tamas* qualities disappear and the mind becomes pure, there arises a full intellect named *stambharā*. When the devotee can realise completely the exposed nature of yoga produced from the five vital elements, his fear from disease, old age, death etc. disappears because his body always remained filled with the fire of yoga. His body becomes light. He completely controls food and his desires disappear. His complexion becomes bright and lustrous. His sound is sweet. A sweet fragrance is discharged from his body and the quantity of his stool and urine is largely diminished<sup>44</sup>. "By yoga all the diseases of yogi disappear, his uneasiness of body gets destroyed. The moon showers its beams on him. The fire of the body attracts seminal fluid through wind, thus makes his body soft. He becomes as speedy as wind, omniscient and possessor of beautiful complexion. He acquires the power to go to the sky"<sup>45</sup>. "By the practice of yoga, *ahamkāras*, the causes of sorrow are destroyed and *samsāra* originate. Thus darkness as the cause being destructed there is no sorrow"<sup>46</sup>. The yogi cuts off all the veins in this life by the

42. *Yoggera*, 1:40, *śamāna viya* *śamāna*.

43. *Ib. Id.*, *viya śamāna viya śamāna viya śamāna*.

44. *Sv. Sūtra*, 1:12, 13.

45. *Yogabhyāsa*, 1:146-148.

46. *Yogabhyāsa*, 46-47.



word having power like fire and water" (ke yoga).<sup>47</sup> After purification of his veins, the body of the yogi becomes light and graceful. The fire of belly blazes aflame and he becomes enamored. Having attained success in animal etc., the yogi traverses all the worlds. Sometimes he assumes the form of god at his wish and goes to heaven; sometimes he assumes the form of man or a yakṣa or at his desire he assumes the form of lion, tiger, elephant etc.<sup>48</sup> "The yogi possesses an emaciated body, a pure and fine, pure sight. He hears nūda free from all diseases, observes undivided brahmacārya having an aflamed fire of belly."<sup>49</sup> "The yogi can see the watrous brahman bright as the light with the help of spiritual knowledge. This after knowing the immovable pure unborn and al knowing, appears up if the yogi becomes free from all bondings."<sup>50</sup> "As the sun withers away all type of water from this earth, as fire eats everything, the yogi eats all material objects and yet he remains the pure."<sup>51</sup> "The yogi obstructs the old age by attracting the apāna wind upward and keeping the breath below the neck and he appears as a young man of sixteen."<sup>52</sup>

The yoga has been given the highest place in every sphere of Indian austerity. In dharma, artha, kama and mokṣa of human life the yoga has got its supremacy in all sides. No austerity dissociated with yoga may attain desired object. It is due to ignorance that human mind naturally becomes extrovert. Only by yoga such an extrovert mind may be turned introvert. The concentration of mind is an essential point whether it may be the path of action (karma) or the path of knowledge (jñāna) or the path of devotion (bhakti) or any other path. Unless the mind becomes concentrated and controlled the hope for success is fruitless. After

47. Kṛurkopaṇṣad, 6. yajñaena cāharenā kṛpānām āvarṇat  
 considered as aṣṭa dharma prabha ad the human

48. Yogatattvopaniṣad, 109-110

49. Śaṅkhīyopaniṣad, 1.31

50. Svetāśv. Upaniṣad, 2.13. yathā mātā ivā tu brahmatattvāt  
 of kāraṇa-tena yuktāḥ prapadyet /  
 ājāṇy dhyānāḥ āgāmatattvāt vācādhām  
 jñāyā devānā mucyāte sarvāpārah

51. Akṣayopaniṣad, 6. yathā rātriḥ sarvārasāṁ prabhupkrē  
 hūṁśmas eṣa sarvabhāṣaḥ  
 tathā yā yogi viśā sa prabha itē  
 na āpōr ite pāṇyāpārah ca sudāhah

52. Śaṅkhīyopaniṣad, 1.40



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concentration of mind, the external procedure of austerity can be accomplished. When this concentration gradually enhances the existence of the external world slowly it disappears and only the realisation of own nature exists. The fulfilment of yoga becomes possible only when the soul can perceive nature of its own good. The yoga inserts into one, the complete form of the whole life. Yoga is the union with the supreme being.

The yoga philosophy is the soul of Indian aryans, the primary matter of the vedas and the essence of the Upanishads. Whatever may be the aim of yoga—treatment of disease, gaining a good health or spiritual realisation, the devotee must control the mind. The yoga is the science of strong life. The pranāyāma is the best way to enhance the flow of strength inherent in a man, and it is a part of yoga. Emphasis has been given on the point of practice in yoga in comparison with the Upanishads. In spite of that it is necessary to have the knowledge of philosophical reality. In the yoga there are various references to introspection. All these have a common object and that is more advancement of introspection of the devotee. In the process of restraint in yoga, the devotee can have the realisation of many minute spiritual feelings. He can perceive the smallest circle and particle of strength lying in the body. Every man has minute level of consciousness lying with him. This consciousness approaches towards reality step by step. Every level of an individual mind has its relation with a circle. This circle remains settled in the sukshma satra of a man. This circle tries to lead the consciousness above material surroundings. The yoga is related with that circle. The primary aim of yoga is to lead the consciousness of the devotee to the highest stage of mind and to awake the secret and small particle of strength lying with him. When the consciousness of the devotee reaches that stage with the help of yoga practice, the circles lying in the body automatically awake.

The yoga is the total practical process of the culture of self. It is a practical science. With the help of it development of body, mind and soul is possible. After driving away the sense-organs from this material world, the mind becomes more concentrated. The yoga provides the soul with immortality. With the help of yoga the mind and its actions are restrained. Thus yoga is a path—the entrance gate of which is the heart of men. The yoga provides completeness, peace and happiness for ever. By it one can attain more strength, vigour, long life and good health. Yoga converts the animality to supernatural feeling. Through the practice of yoga men can restrain their



own emotion and state of mind. It is a fact that the devotees are so free from their restlessness of mind. There are three essential elements of attaining yoga—purity, concentration and emancipation. The meaning of purity is removing of the impediments which obstruct the strength of our existence in the elemental, moral and mental forms. The meaning of concentration is to lead the power of existence to the highest stage in order for attaining a determined object. Emancipation means making one's mind free from various and various knots of strength which are working as an obstacle in obtaining the desired object.

All strength put together with the help of yoga. The spiritual strength in a man lies in the back bone (pura) and which reaches up to head. The head is its door. The voice in the body is being controlled even through nose and fosters it as well as destroys it. The carrier of car is known as Bhūhavya, the strength of preservation is Vyūhavya and the strength of destruction is Svāhavya. The Brahmā, Viṣṇu, Śiva and other gods reside in our body. The strength becomes enhanced by yoga and the devotee's power of imagination merges with the strength of god and performs the deeds.

By the power of yoga, the devotee begins high merit and keen interest. He gets long life and even in old age he remains physically fit. The body becomes healthy, pure and clear or healthy. By yoga this healthy has a particular value. It is not only limited in the material materials. The yoga provides strength also in intellectual, mental and ethical fields. Unless a devotee's intellectual, mental and meditative faculty is gained, the devotee can not obtain his object. After obtaining purity the devotee becomes pleased and he develops his personality. The detached strength of body and mind is set together and removes the obstacles of development of personality. The total development of personality is possible by yoga alone. The restless life of man becomes controlled by yoga. So it can be said that yoga is for the good of human beings, and humanity is connected with yoga. Yoga is a science that proceeds together with material, life and consciousness, and it works as a dam on material and spiritual ropes. It is such a high stage where the sense organ of knowledge becomes obstructed. According to Śrī Kṛṣṇa (13.3) 'yoga is the means of attainment of the unattainable'.<sup>2</sup>

Yoga is the cream of Indian philosophy. The individual soul is a part of the supreme soul. Common people engrossed in ignorance understand the

5) Ścīmadbhagavadgītā tā karabhāṣya, 9.2

yogaḥ aprāptiāya prapātham



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mixed world a real one. The truth can be found out if the cover of ignorance is removed by yoga. A yogi has no attachment to any material. So he can perform every work with detachment. Though this work is very tough yet a great change in men is possible through practice and apathy. He acquires power to perform work with detachment. Only the yogis can do such works. He dedicates all the works to god. It is said in the Gita<sup>14</sup> "yog is greater than an ascetic". He is greater than one having knowledge of the Śāstras but performing works with desire. Even in the vedas yoga has been praised.

The sufferings from ignorance disappear if yoga is performed for long time with due respect. Only by a pure mind the ātman can be realised. From yoga the knowledge of conscience arises which is also known as tāraka knowledge. By it kaivalya can be attained. After attainment of kaivalya sorrow totally disappears. Then the creatures do not suffer from rebirth, death, old age and diseases.

The yogi determines himself by yoga and ascertains as to what things are remaining at what place inside body. Then he starts to analyse the mental stages. The common people keep their bodies steady with the help of yoga and after performing their duty build the society and protect the country.

### **Yoga in modern atmosphere.**

In the last few years people have taken interest in yoga. They have judged yoga from different perspectives and thus different doubts and errors are found at present. In fact yoga is a part of the system of Indian philosophy, culture and society. But the rise of egoism is that at that time it was very difficult to accept it yoga as a religion. At present the westerners attach importance on yoga.

Yoga is the philosophy of life. Its aim is not only the development of physical strength but also complete manifestation of personality, attainment of peace and harmony of self. In ancient times the art of yoga was developed to the highest degree but in the later period it was on the verge of extinction due to lack of study, research and practical application. Recently the people have been showing their interest and eagerness to know about yoga. In this world where there is efficient happiness and wealth due to advancement and modernisation there may be found anxiety, depression and different mental

<sup>14</sup> Bh. G. 6. 16.

<sup>15</sup> Rāmānand, p. 1.

disturbance of human life. Disturbance of the human one has now turned to be very painful. So a number of afflictions and diseases increased. In this disturbance people have been attracted to Indian culture and preaching of yoga. Its development and teaching have been started. Different institutions have been preaching the secrets of keeping the body fit and healthy by different yogic means. The diseases are treated there with the help of various āyurvis. The doctors have made a chart of āyurvis, prāṇayāma and sūtakarma as well as the diseases to be treated by them.

In fact yoga which is being practised now a days is only a part of yoga. Men are practising āsana, prāṇayāma and dhyāna but they are not having a complete result. The reason is that men become satisfied by the superficial actions of the yoga etc. They fail to know the true purpose and aim of the mudrās. However it is necessary to carry out a minute and superficial activities. Now there are some persons who declare themselves as yogis for having their capacities as well as an āsana for long hours. Stop their nervous system, keep themselves confined under ground for some days. But they are incapable of having the knowledge of brahman. Though practice they do acquire some power which after exhibiting in front of people attracts them. Such an attitude is rather negligence to yoga. If all parts of yoga do not get exposed the tradition and magnanimity of Indian yoga will perish.

Our society is perishing at present. The fraternity among people has disappeared. One seldom thinks another as his friend. The only way to get rid of this trouble is performance of yoga. Through performance of yoga when the morality and virtuous practices evolve such mental approaches will cease to exist. The āśtras say that the mind and the soul of men are formed according to their nature of food. It is said in the *Puṣṭyāśāstrapāṇḍit* 'leaving aside the prohibited food generates purity of mind. After purity of mind one can have the knowledge. One who has not attained the knowledge of brahman should judge what is to be eaten and what should not be'. Even in the *Chandogyaopaniṣad* it is said that 'purity of food generates purity of mind. By the purity of mind thought becomes firm. Having obtained the

56. *Puṣṭyāśāstrapāṇḍit* 46:37

abhiśasya—apīṣṭaṁ āśīṣaḥ—bhūḥ bhūḥ—agb—bhūḥ

āśīṣaḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ

āśīṣaḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ—bhūḥ

abhiśasya—apīṣṭaṁ āśīṣaḥ—bhūḥ bhūḥ—agb—bhūḥ



## CHAPTER VII

**KAIVALYA : UPANISAD AND PATAÑJALA YOGA**

The meaning of *kṛvāṇya* is *keśavāṇya*, i.e. detachment from the universe, crossing of all the boundaries created by ignorance. In different scriptures, *kṛvāṇya* has been termed *anukṛāṇya*, *prāṇya*, *apāṇya*, attachment of *bhagavatsya*, *anustādhrāṇya* and *anvāṇya* etc. According to the *Viśvānukṛvāṇya* and *Manu*, not eternal and non-eternal material things may be found bindings in the form of affect, emotion, joy and sorrow in the non-lasting world and even in other places. The destruction of such binding is called emancipation.

Removal of the grade of exaltation remains permanent. Says *Shree Chaitanya*:

When the mind is active the world moves – when it sleeps it is known as *niḥśa*.” When the knowledge is at a rest and the world is destroyed, the final cause can be attained then. The *Amṛtābhayaśāstra* says that the mind is the cause of bondage and emancipation. When the mind is attached with worldly materials men get tied with and when detachment is felt men proceed further towards emancipation.<sup>8</sup>

The varieties of *Lantana* described in the appendix.

According to the upanishads, there are two types of *karma* *sa* *vidharuktu* and *vidharuktu*.

**Jiwansukhi.**

Jivamukto is a condition when a person relieved of joy and sorrow performs his own duties renouncing the fruit. He is not at all attached to it.<sup>14</sup>

As the sky though existing certainly in dissolved form, similarly the person who attains dissolution in spite of his dharma (normal function) is known as

1. Nisambungau, 1.

$$\begin{aligned} (3.1.10) \quad & \text{if } (x, y) \in \mathcal{C}_1 \text{ then } (x, y) \in \mathcal{C}_2 \text{ and } (x, y) \in \mathcal{C}_3 \\ & \text{if } (x, y) \in \mathcal{C}_2 \text{ then } (x, y) \in \mathcal{C}_1 \text{ and } (x, y) \in \mathcal{C}_3 \\ & \text{if } (x, y) \in \mathcal{C}_3 \text{ then } (x, y) \in \mathcal{C}_1 \text{ and } (x, y) \in \mathcal{C}_2 \end{aligned}$$

Satz 8. Sei  $\varphi$  ein Automorphismus von  $G$ . Dann gilt:

4. *Yucca elaeagnifolia* (L.) Steud. - *Yucca elaeagnifolia* (L.) Steud. - *Yucca elaeagnifolia* (L.) Steud.

4.  $\Delta$  的三条中线的交点  $G$  是  $\Delta$  的重心，且  $AG:GD = 2:1$ 。

ἡ δὲ ὁμοτιμία ἐστὶν ἡ ἀπὸ τοῦ αὐτοῦ καὶ τὴν αὐτὴν οὐσίαν ἔχειν.

1 Auftragsbuchauszug, 1-5

6. Mahomed, 5/57











There is neither any existence of light nor darkness. This is the inexplicable form.

The *Tejobindūpaniṣad*<sup>17</sup> elaborately describes the condition of videhamukta. The brahman in form, quiet-souled, connected with the joy of brahman, clear in form and the great mate is named as videhamukta. One who does not even think that one is the ātman or soul, equal soul, pure soul, transcendental soul etc., or the object soul, beautiful soul, joyous soul, emancipated soul, but only remains settled in the illuminating form of brahman, is known as videhamukta. In fact the person who even forsakes the idea that 'I am brahman' and has his heart filled with joy is videhamukta. He is known as videhamukta whose mind is free from the ideas like the following—the thing which exists after leaving aside the idea everything is existing, everything is not existing. I am brahman, I am not brahman, I am only the form of joyous existence, I do not touch the soul, nothing is truth. The supreme soul is beyond qualities, the soul is connected with the earth, the soul has no division of time, space, thing etc., there is no existence of I, you, he, this, that, soul of time is devoid of time, that empty soul, minute soul, universal soul is devoid of universe. I am only the supreme soul, only the form of knowledge, only the form of existing soul, there is no other division of world, where are the creatures, the speech of god, the scriptures and where am I, this is the consciousness, I am also consciousness. He, who is only consciousness, satisfied with the own soul, sitting in happiness and is undivided soul devoid of atom and superficial objects, the supreme eternal joy, is known as videhamukta. He is videhamukta who is devoid of all thoughts of individual soul and supreme soul, who possesses the form of free and not free, bound and emancipated, divided and undivided, all and non-all, non-pleasure and pleasure and also devoid of all these forms. A videhamukta is one who is devoid of eternity and non-eternity, tama, dama etc., emancipation, minute and superficial figure, causes, turiyas and also devoid of five koṣas of anna, prāṇa, mana, vijñāna and ānanda. One should move along one's own ātman after observing it, knowing it, enjoying the own ātman and keeping it sound and also after satisfaction with the own soul. In this way enjoyment with soul makes one videhamukta.

One should gather knowledge of individual soul and supreme soul and should realise the truth that 'I am that supreme brahman'. "As the sun shines

17. *Tejobindūpaniṣad*, 4/33-79





Patanjali mentions the nature of kaivalya in the yoga philosophy — dissolution of the qualities even their own cause vyekakhyati — unties of the person — or settlement of the person — by own nature kaivalya.

The gunas always remain active for as long as the need of enjoyment and emancipation of the person. The qualities are transformed to body, sense-organs and intelligence etc. for action and reaction of the person concerned. When the enjoyment is completed, the qualities end — so too their cause. The dissolution of the three qualities under attack, having their relation of cause and action, has been mentioned in B. 1. 29 by the word *paraprāsada*. After *pratipratyaxa* of the qualities, the person gets rid of *upādhi* mind and he is firmly established in *kaivalya* — *vyekakhyati* *paraprāsava* of the qualities has been named as *kaivalya*.

It may be mentioned here that the person in fact can not be tied up or emancipated, but the mind is the object that can be tied up or made free. Action, enjoyment of material, reaction of absolute *vyekakhyati*, knowledge etc. are the nature of mind. Practically the bondage and emancipation is meant for the mind.

### The variety of kaivalya

The *kaivalya* is divided of two types e.g. *jyānmukhi* and *vidhāmukhi*.

#### Jyānmukhi

During the practice of yoga, when there arises the knowledge of conscience in the mind of the devotee, the *Jyānta* so appears as though different from intelligence. At the first stage of concentration one can attain the state of *jyānmukhi*. A devotee can describe the initial stage of *asamprajñata* samadhi of *jyānmukhi* in the following manner. The *jyānmukhi* has risen upto the stage of *asamprajñata*, but this state has not become firmly rooted as yet. Hence the *jyānmukhi* who have to make efforts to attain this *svarupa* (this permanent). We should not relax (even for a moment) either spontaneously or by efforts. This is the first stage of *asamprajñata* samadhi in the stage of *jyānmukhi* according to the scriptures. How long this stage will continue will depend upon *prābhavakāraṇa*.<sup>21</sup> During the stage of *jyānmukhi* the varieties of ignorance are reduced to ashes by the fire of

21. Ananta Sengop & Sankar and Ananta Yoga — A. A. Upanishad Sūtra, p. 102



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knowledge. The commentator Vyasa himself says that after disappearance of sufferings and karman the learned becomes emancipated in his life.<sup>23</sup>

Though it appears that the works of jñānmukta and that of ordinary people are the same yet there is difference. The jñānmukta has the knowledge of conscience. So his works are different to those of common people. Each of his works is devoted to god.

### Videhamukti.

After decay of the works by enjoyment which were acquired in the previous birth, the jñānmukta the devotee becomes videhamukta by forsaking his body. It has been stated, "As soon as he gets merged in the gūḥas, the vital airs (prāṇas) stop automatically and the yogi is separated for ever from the body. This is the stage of videhamukti according to sāmkyayoga." Śaṅkaraśāstra also merges into the same state of it during videhamukti. The videhamukta person is emancipated though remaining in this world.

In yoga videhamukta is such a final stage where the relation between prakṛti and puruṣa completely stops and the puruṣa is established in his own nature removing away the illusions. In this stage there is no remnant of instincts of present or past. All the endeavour of yogi is to attain the object. All enjoyment is stop when he reaches this stage. In fact the yogasāstra in its entire gamut harps on one single tune, i.e. how to reach that stage.

23 Vyāsaśāstrīya p. 411

kṛtsakāśman vṛttau jñānānāṁ sū. An. y. m. 2. 1. 1. 1. 1.



## CHAPTER VIII

# COMPARISON BETWEEN UPANISADIC YOGA AND PĀTANJALA YOGA

According to the derivation 'yogate' ananta<sup>1</sup> the word 'yoga' has been formed by the root 'yuj' 'yoge' in the instrumental case with the suffix 'yañ'. This means 'to be united' but the word 'yoga' has been used in different places in different meanings. In the upanishads the word 'yoga' has been employed in both the meanings of union and meditation. But Patanjali has used the word 'yoga' in the sense of meditation in his *yoga philosophy*. The authentic commentator of yoga philosophy Vyasa says 'yogah samādhiḥ'. If the meaning of the word 'yoga' is admitted to be 'samādhi' the doubt arises that here 'yoga' is primarily whole and 'samādhi' is its part. The part can not become a whole. So how 'yogah samādhiḥ' becomes possible? In response to this doubt the commentator says 'yogaḥ samādhiḥ tasya dharmaḥ'. Yoga is possible in all the grounds of citta but in the case of samādhi it is complete.

According to the saying of Yājñavalkya cited in the *Sarvadarśanasaṃgraha* union of ātman and paramātmā is yoga. The meaning of yoga in the vedānta is the union of individual soul and supreme soul. The hint of great sentences 'so haṃ' 'tat tvam asi' etc. is available in this stage. In a different treatise Yājñavalkya has mentioned samādhi as yoga. Samādhi becomes successful only when there is union between concentrated mind and the object to be meditated. The analysis in this perspective leaves no discrimination in admitting yoga in the meaning of connection and meditation as well—'yoga yuktih samādhānam'<sup>2</sup>.

Varieties of yoga have been mentioned in the upanishads—jñānayoga, karmayoga, mantrayoga, āyasyoga, hithayoga, rājayoga, dhyanayoga

1. Sarvadarśanasaṃgraha pp. 142-150. anantaḥ yājñavalkyena samyogah  
yoga ity uktō jīva māparama mānō hī na pī  
yājñavalkyazucaryākoṣeṣe tatra yāyāpī yogasādhāya  
samādhiyarthāyāt samādhiḥ samādhānam  
jīva māparama mānō hī brahmanyena uktah yā  
samādhiḥ pratyagātmanō hī tenaiva uktāyāc ca

2. Śāṅkarabhāṣya, Taittirīyopaniṣad, fourth anuvāka, p. 140

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īśvarayoga, ānāpānāyoga etc. The yoga of Patañjali describes mainly two forms of yoga - ānāpānāyoga and āśan-prāṇāyāma.

It is a common idea that ānāpānāyoga is rājayoga. The reason of it has been mentioned by Swami Vivekananda in his *Rajayoga*. In the book of H. K. N. A. *Yoga*, the Patañjali yoga has been identified by the word rājayoga. The following may be quoted for determining the sense of rājayoga -

"prākāśena unṁśatāḥ prajāñāṁ bhūtvānāyogahatthayogakalpānāḥ adhaśv-  
bhūmibhām uṁśatāḥ āśvāḥ rājāyogāḥ pānāpānāyogā rājayogāḥ vā  
cāśvāḥ" (śāstrādhikāra śāstrapāda 10-11).<sup>3</sup>

From the above it is clear that nāṭāyoga, bhāṭayoga etc. belong to the lower group. Rājayoga is placed above these. Rājayoga is the ānāpānāyāma yoga or restraint of all actions.

Though no reference to the mañṭrayoga can be found in any place of the *Pātañjalīyogasūtra*, yet on the basis of analysis of some sūtras it may be said that Patañjali admitted mañṭrayoga. The *Yogasūtra* says - *pranava* signifies god.<sup>4</sup> God is himself manifested, but the darkness of yogi's mind imposes obstruction. By the effluence of this obstruction manifestation of god remains unexposed. Through the power of *pranava* the obstacle of darkness disappears from the mind of yogi. This is why *pranava* is mentioned as most significant. The meaning of *pranava* is a particular incantation received from the preceptor. Some scholars say that *pranava* is *oṃ*. Through meditation of *pranava* the yogi has the *ānāpānā* *nāḍī* working towards to realise god. At the initial stage the *nāḍī* appears in various ways but at the final stage it transforms into *oṃkāra*. The devotee attains all these forms. In the *Tantravāstra* the word *pranava* has been employed in view of incantations particularly. The *Āsthasāstra* describes "among the resorts of austerity for final attainment, *pranava* is the best and most appropriate resort."<sup>5</sup> Patañjali says that meditation of incantation is the most fortunate way to god, because without meditation none can succeed in to god. For want of god, a long enterprise becomes fruitless. So the sage *pranava* is the best. Now question arises as what exactly constitutes *pranava*? The answer is that a thinking of deity incantation-like *pranava* etc. received from a guru is the preceptor. The primary meaning of different incantations is necessary but the secondary sense of it is the incantations

3. *Rajayoga* (Bharati), p. 4.

4. *Yogasūtra* 1-27 (2) 2. (Bharati), p. 6.

5. *Āsthasāstra* 1-2-17 (2) 2. (Bharati), p. 6.

is the same. The precept is to be followed as it is, and not to vary it. The guru can give the exact instructions for the practice of mantras. The result of meditation or incantation is that when the process of thinking as well as realization of the proper meaning of a mantra is done in the proper way, at a proper time when the three *vyoma* (man, air and ether) become one. That is mantra through the conception of which the devotee gets emancipation. The realization according to the *mantra* is given by the tested god. Combination of these three is when the meaning of the mantra becomes clear at the time of its pronunciation and the realization is proper, then it is proper pronunciation of the mantra. 'Through proper pronunciation of mantras, liberation can be obtained and the obstruction is removed. The devotee through repetition of mantra the devotee can meet the god in this way, the devotee should have austerity.

[illegible]

In fact, the 4 audio recordings of the 4 systems are the same. These are only differentiated by name. The number of systems in the apparatus is large, but these have not been examined in detail. Perhaps the following is also a description of the same system. The author has also mentioned the process of a computer program for the 4 systems, which is a way to teaching the end.

[illegible]



dhyanayoga by 1 39, viddhayoga by 1 40, layayoga by 1 41, kriyayoga by 2 1  
karmayoga by 2 23, and mantrayoga, jñānayoga and advaitayoga by 1 28

Yoga is a matter of self-realisation. All can not realise equally. Each of the devotee can have realisation according to his capacity. Though the main theme of realisation by all is the same, yet some matter may be different. It appears that the matter of realisation has not been elaborately described in the upanishads.

The upanishads say that human body is the temple of Śiva and it can attain all types of success.\* There is residence of many gods in the body. In the upanishadic yoga it is said that human body is the place of many pilgrimages, gods, lokas, vedas, mātṛas, five great elements and circles. In describing the veins suṣūmṇā has been mentioned as the greatest. It is also called brahmanāḍī. The kuṇḍalinī power remains asleep at the gate of brahman. By awaking this strength of brahman men can attain the place of brahman through austerity. The strength by which the universe is placed in movement is also lying with human body. By such power a man may be transformed to god. After meeting with this strength lying with body the devotee gradually gets related with the universe. The kuṇḍalinī power acts as a medium of union between human body and the universe. The Yogasūtramanypuṇyad says that 'kuṇḍalinī is the key to open the door of emancipation'.† It is the base ground of all the yogis. All yogas are established in the kuṇḍalinī. Through exercises it causes to move all the thousands of veins in body. These veins are of red, yellow, black, white colours.‡ In the upanishadic yoga each of these veins has been elaborately discussed. Some upanishads say that there are six circles but according to some other these are nine in number—mūlādhāra, svādhisthāna, nābhīcakṛa (maṇipūra), anahata, kārīṇīcakṛa (viśuddhīcakṛa), śākhīcakṛa, bhūcakṛa, brahmarandhṛa (ājñācakṛa) and ālāsīcakṛa.§

6 Yogakṣhopanīṣad 1 164, Skandopanīṣad 10

<sup>7</sup> Yozavichukhuyun: 62d, 19.

udghāṭayet kavāṇaṃ tu yathā bhūṭakāya āśrayam /  
 bhūṭakāya tathā yogī mokṣadwārāṃ prasthodayet //

8. Kyrgyzstan, 7-8.

Lata nadi say ma ca nadithur bahutthur vta /  
anur dadi ca pi di ca k'oli (Sauravichitab)  
di ut mapi c tanvra ca bakiap naq ru sanasrayat /  
tat p e spai ayet pradiyapanabhiva tantuna //

2. Yogurt, 6-12.



The upanishads have mentioned four pithas in a human body—kāmapiṭha, udyānapīṭha, jālandharapiṭha and purnagripīṭha.<sup>10</sup>

The yoga of Patañjali describes all these things. Some of the sūtras testify that he admitted the cakras in a human body. In course of his commentary on yoga philosophy Nārāyaṇaśiṣha in his *Yogabhināṣaśaundrikā* describes kuṇḍalinī, pīṭha, cakra and pilgrimages.

It may be questioned why Nārāyaṇaśiṣha described all these things while the yoga philosophy does not mention them. It appears that Nārāyaṇaśiṣha has attempted to bring the yoga of Patañjali to the equal status of the upanishads, and so he ventured to describe these.

The upanishads mention ten divisions of yama—śrīṇṣā, asteya, brahmacharya, dayā, ārjya, kṛmā, dhṛti, mīṭhā, and saucā<sup>11</sup> while Patañjali speaks of only five divisions of yama—ahimsā, asteya, brahmacharya and aparigraha.<sup>12</sup>

The upanishads describe ten divisions of niyama—tapa, santosa, āstikya, dana, dāvarapūjana, vidhāntasavāna, hrīmat, japa and vrata.<sup>13</sup> But the Yogaśāstra of Patañjali mentions five varieties of niyama—saucha, antaḥ, tapa, svādhyāya and dāvarapūjadhāna.<sup>14</sup>

The upanishads speak of three divisions of prāṇāyama so far as mātṛā is concerned—adhamā, madhyamā, uttamā.<sup>15</sup> Kumbhaka has two divisions—sahitakumbhaka and kevalakumbhaka.<sup>16</sup> Again saṅkumbhaka has four classes—sūryabhedī, uḍyī, śītalī and bhāṣikī.<sup>17</sup>

The *Āndīyopaniṣad* (1/31) describes the śikṛā prāṇavīma. The upanishads elaborately deal with the mudrās like mūlabandha, uddiyānabandha, jālandharabandha, mīṭhābandha etc., but in the yoga of Patañjali we do not find according to mātṛā the division of prāṇāyama, division of kumbhaka, description of bandha and mudrā.

10. *Yogasākhopaniṣad*, 1/171-175.

11. *Jālandharāśanopaniṣad*, 1/6, *Varāḥopaniṣad*, 9/12-13, *Tṛidāśabhāṣanopaniṣad*, 32/33.

12. *Yoga Sūtra*, 2/30, *śrīṇṣā arjya dhṛti mīṭhā aparigraha yamaḥ*.

13. *Jālandharāśanopaniṣad*, 2/12, *Śaṅkayopaniṣad*, 1/2.

14. *Yoga Sūtra*, 2/32, *Saucha antaḥ tapa svādhyāya dāvarapūjadhāna niyamāḥ*.

15. *Yogasākhopaniṣad*, 51-54, *Yogasākhāśanopaniṣad*, 103-105.

16. *Yogasākhāśanopaniṣad*, 1/19-20.

17. *Yogasākhopaniṣad*, 1/28.



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The upanadsy describe ten *śānti*s, their function and colour. The *yoga* of Patañjali also describes ten, but its number is only five.

The *Sāṃkhya-sūtra* (1.7) and (the *Ābhyaṅga-sūtra* (18.13) accept three and five divisions of *dhāraṇā* respectively. Patañjali does not mention any division of *dhāraṇā*.

The upanadsy<sup>18</sup> determine the place of the vital elements as well as their duties in the human body, but Patañjali does not describe them in his *yoga*.

Two divisions of *dhyaṇa* are admitted in the upanadsy. Some upanadsy (*Sāṃkhya-sūtra* (1.7), *Yogasūtra* (3.8), *Tejaskhyabrahma-sūtra* (52, 53) define them as *āgama* and *niṣarga* *dhyaṇa*, but some (*Jubhuti-sūtra* (9), 5) suggest their division as *śānta* and *bhāva* or *brahmadhyāna*.

According to the upanadsy, *śāntidhī* is of two types-*vivikalpavānadhī* and *niṣkalpavānadhī*. Again, *vivikalpavānadhī* is subdivided into two divisions-*vivikthavānadhī* and *vibhramavānadhī*. The *Muktasāra* (12, 53, 54) has mentioned *samprajāta* and *asamprajāta* *viśuddhi*. The *Yogasūtra* (4.30) describes *samprajāta* *viśuddhi*.

The *śānti* (1) is called in the upanadsy sometime in the form of *śāntānakoṭi* and sometimes *vādhyaakoṭi*.

#### Śāntidhī in śāntānakoṭi

When I would dive in a cold region, the water that stage I know is *śānta*.<sup>19</sup> Such *śānta* is the production of sure knowledge about the nature of *śānta* and *śāntānakoṭi*. It is complete oblivion of *dhyaṇa*. Knowledge is lost, the firmness, the force of desire. Such *śānta* is *śānta*. One who is not of *śānta* is not *śānta*.

#### Śāntidhī in vādhya form

As a *śānta* is *śānta*, so is *śānta* in the form of *śānta* and *śānta* in the form of *śānta*.

18. *Śānta* (1.7) and (1.8).

19. See *Śānta* (1.7) and (1.8).

20. See *Śānta* (1.7) and (1.8).

21. See *Śānta* (1.7) and (1.8).

22. See *Śānta* (1.7) and (1.8).

विष्णुस्मृतौ । एतन्मतेनान्येनोपदेशेनाहं ब्रह्मानन्द  
अनुभवोऽयं प्रतीयते ।

In the yoga philosophy of Patañjali *śamānā* has been used as *śadhana* and *sādhyā*. The samādhi belonging to the eight-angled yoga is *śādhana* or *śādhya*. The *samprajñāta* and *asamprajñāta* *śamānā* which are based on that is called *vādhya* or *vādhya*.

In explaining the *sutra* *niśkama* — the commentary of Vyāsa — *yogasvatikṛt* — *nirouṣaḥ* — *Varaspuṭ*, *Mitra* and *Varaṇabhakṣa* have given the definition of yoga in the form of a 5 types of restraint. This 5-restraint *pañcāṅgapratiyoga* has also been discussed in the appendix 3 on yoga.

The *Trematobryum* parvius (1860-1864) has explained the above-named animals with you, but no name to that effect could be e

In the upaniṣads there are discussions on seven stages of yoga which are as follows—sādhacārā viśvāsa, āraṇyaśrāddha, caryāpatha, āśrama, padeśhabhāvanā and turyagā.<sup>66</sup>

The *Logothetis* paradigm need not involve stages of visual analysis, primary pathways and beyond.<sup>26</sup>

The *Yogasūtra* of Patañjali describes seven cycles of *pratyahmābhoga*.<sup>12</sup> But these stages have not been named. These seven types have only been classified into two groups: 1. *cittavimuktisādhana* and 2. *cittavimuktisādhana*. The first four practices are for *cittavimuktisādhana* and the last three are for *cittavimuktisādhana*.<sup>13</sup>

The separately performed exercises—complement of yoga where the Yogasutra of Patanjali mentions only three. In spite of differences in accomplishments, the ultimate object, however, is the same. The devotee can make himself pure, dispassionate and morally qualified by practicing the accomplishment of yoga and thus attain the inner perfection. All the systems

21. Yonahbato'vich, 1977.

[illegible]

22 Testaments, p. 17.

1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 26

444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188 1189 1190 1191 1192 1193 1194 1195 1196 1197 1198 1199 1200 1201 1202 1203 1204 1205 1206 1207 1208 1209 1210 1211 1212 1213 1214 1215 1216 1217 1218 1219 1220 1221 1222 1223 1224 1225 1226 1227 1228 1229 1230 1231 1232 1233 1234 1235 1236 1237 1238 1239 1240 1241 1242 1243 1244 1245 1246 1247 1248 1249 1250 1251 1252 1253 1254 1255 1256 1257 1258 1259 1260 1261 1262 1263 1264 1265 1266 1267 1268 1269 1270 1271 1272 1273 1274 1275 1276 1277 1278 1279 1280 1281 1282 1283 1284 1285 1286 1287 1288 1289 1290 1291 1292 1293 1294 1295 1296 1297 1298 1299 1300 1301 1302 1303 1304 1305 1306 1307 1308 1309 1310 1311 1312 1313 1314 1315 1316 1317 1318 1319 1320 1321 1322 1323 1324 1325 1326 1327 1328 1329 1330 1331 1332 1333 1334 1335 1336 1337 1338 1339 1340 1341 1342 1343 1344 1345 1346 1347 1348 1349 1350 1351 1352 1353 1354 1355 1356 1357 1358 1359 1360 1361 1362 1363 1364 1365 1366 1367 1368 1369 1370 1371 1372 1373

[illegible][illegible]

29.  $\log_{10} 1000 = 3$   $\log_{10} 100 = 2$   $\log_{10} 10 = 1$   $\log_{10} 1 = 0$   $\log_{10} 0.1 = -1$   $\log_{10} 0.01 = -2$   $\log_{10} 0.001 = -3$

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sleep, unnecessary waking, unlimited food, and starvation are the obstacles of the path of yoga. The yogins should forsake them.<sup>12</sup>

The obstacles are also described in the *Yogaśūtra*. These are—vyādhi, styāna, samāya, pramāda, ālasya, avirati, bhrānti, darśana, aśubhābhāvanā and anavasthitatva.<sup>13</sup> Five more obstacles are also mentioned such as duḥkha, dauṛmanasya, angamejayaiva, svāsa and pāśvāsa.<sup>14</sup>

The *Nāḍabinduopaniṣad* (31-52) elaborately describes nāda. The *Haṁsopaniṣad* mentions ten divisions of nāda—cinnāṇḍa, cinnamāṇḍa, ghṛṇāṇḍa, śaṅkṛāṇḍa, tāṇtrāṇḍa, tūṇāṇḍa, veṅṇāṇḍa, mṛdāṅganāṇḍa, bhṛṅganāṇḍa and meḡhanāṇḍa. At the realisation of first nāda the body becomes tamed, the second nāda causes break of body, the third brings the feeling of perspiration, and the fourth shaking of head, the fifth flows over palate, the sixth brings shower of nectar, the seventh secret knowledge, the eighth spiritual talk, the ninth disappearance and celestial eyes and by realisation of the tenth nāda the supreme brahman can be attained.<sup>15</sup>

The *Yogaśūtra* does not even mention the name of nāda, not to speak of its division. But Harḥarananda Aranyaka, the commentator of the *Yogaśūtra* gives the hint of nāda while explaining the first sūtra of the vibhūti pāda.<sup>16</sup>

Praṇava has been elaborately discussed in the Upaniṣads. Uṣpikāra has four mātṛās. The first a-kāra is for the god Agni. The second u-kāra mātṛā is meant for Vāyu. The third ma-kāra mātṛā is of Surya god and the fourth half mātṛā is meant for Lord Varuṇa. These mātṛās are divided into twelve varieties according to the division of time. These mātṛās serially are—first ghṛṇi mātṛā then follow vādyā mātṛā, patāṅgā, vāyavegus, nāmadheya, andrī, vaṣṣā, śāpkuṭi, mahati, dhṛti, nāi and brāhmī.<sup>17</sup> If the prāṇa moves in these twelve mātṛās, the brahman can be easily obtained.

The metrically short pronunciation of praṇava destroys only by metrically long pronunciation of praṇava. Concentration can be attained and by pluta

12. Amṛtāṇḍopaniṣad, 28.

bhayaṃ krodham aśāśyam āśāpāda-śigatam  
atyantam anāharam nityam yogi svaryam.

13. *Yogaśūtra*, 1.30.

14. *Ibid.*, 1.31.

15. *Haṁsopaniṣad*, 2.

16. *Yogasūtra*, 1.1. śaśāṇḍhaś c itasya dharaṇā.

17. *Nāḍabinduopaniṣad*, 5-7.









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emancipation.<sup>47</sup> According to the upaniadic yoga a man acquires that condition whatever he thinks at the time of his death. It is the cause of rebirth.

Like the upaniadic yoga the yoga of Patañjali also mentions that the vrittis of mind are causes of bondage. There is also reference to the rebirth in this context.

According to the *Yogasāhityasamgraha* (1-151) there are two types of siddhi—**kalpita** and **akalpita**.

### **Kalpitasiddhi.**

The success which is available from rasa, medicine and various works combined with the practice of mantra is known as **kalpitasiddhi**. This success is fragile because this is available by practice.

### **Akalpitasiddhi.**

The success which originates automatically is called **akalpitasiddhi**. The yogi having respect in his own soul can obtain this success. Through practice the success is not produced.<sup>48</sup>

The yoga of Patañjali mentions that the success is produced by the practice of birth, medicine, incantation, penance and meditation.

In the upaniadic yoga the place of guru or preceptor is very significant. The preceptor should be well versed in the vedas, disciple of Viṣṇu, devoid of malice, experienced in the yoga, respectful to yoga and connected with respect to guru. He should know Atman very clearly. The meaning of the word 'gu' is darkness and 'ru' means remover. Thus guru means remover of darkness.

In describing the greatness of guru it has been mentioned that, "he is brahman, the last resort, the para vidya, the best resort. Guru is precious wealth, because he gives advice. He is greatest of the greatest. By pronouncing the word guru, the sins of all births disappear."

Patañjali in his *Yogabutra* does not describe guru, but in dealing with the nature of god, he has said that god is the preceptor of the preceptors.<sup>49</sup>

The upaniadic yoga elaborately describes the nature and division of **kaivalya**. Accordingly Patañjali also describes **kaivalya**.

47. *Matrayogyaupaniṣad*, 4-6-1. *Brahmabhidhupaniṣad*.

48. *Yogasāhityasamgraha*, 1/153-155.

49. *Yogabutra*, 1-26. *paratyakṣa apigatāp 4-104-15-16-17-18*.





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Thus from the comparative study of the two treatises it may be definitely declared that originally the yoga of Patañjali is based on upaniṣadic yoga. As the *Yogasūtra* has been written in the sūtra form, so yoga has been discussed here with the help of a few words. This is why the commentator Vyāsa has elaborately explained all the matter. The upaniṣads do not deal with the matter of yoga chronologically. Patañjali has moulded the knowledge of yoga in a definite shape and presented before us in the developed form of human science.

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79	7	priliminary	preliminary
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	f.n. 28	"	"
88	26	Yamanti	Yamayanti
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